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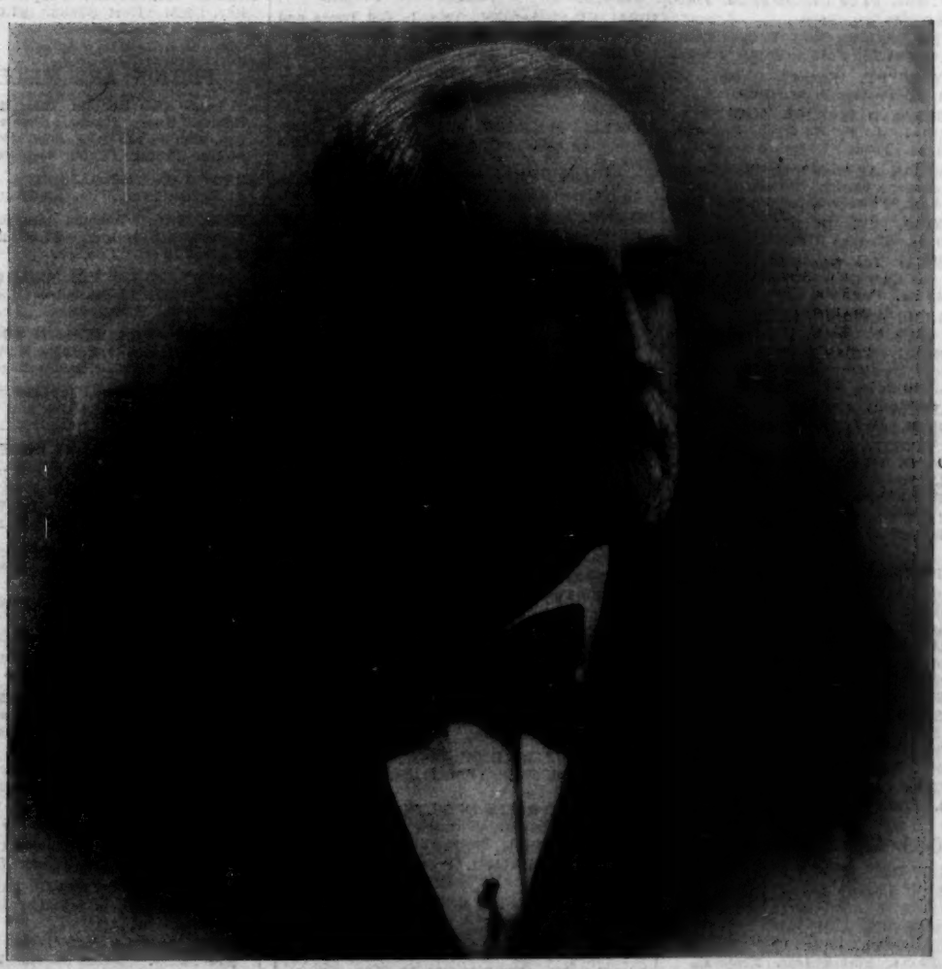

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Contents 14 Feb. 1903

EDITORIAL:
- Event and Comment 225
- A Council not a Council 228
- Hon. Henry L. Dawes, LL. D. 228
- Local Option and Its Corollaries 229
- The Brotherhood 229
- In Brief 230

CONTRIBUTIONS:
- Pencilings. Peripatetic 230
- Mr. Dawes at Home. Rev. J. L. Jenkins, D. D. 231
- The Annie Laurie Mine. IX. Rev. D. N. Beach 232
- The New Evangelism. IV. Pres. H. C. King, D. D. 234
- Happenings in Washington. Lillian Camp Whittlesey 235

HOME:
- Fatherhood—selected poem 238
- Life and Love—selected poem 238
- Paragraphs 238
- The De-microbized Infant. Helen Campbell 238
- Home Forum 240
- Tangles 240

FOR THE CHILDREN:
- Mother's Valentine. Annie Hamilton Donnell 239
- The Conversation Corner. Mr. Martin 242

THE SUNDAY SCHOOL—Lesson for March 1 241

FOR ENDEAVORERS—Topic for Feb. 22-28 237

THE DAILY PORTION—Feb. 15-21 237

THE CHURCH PRAYER MEETING—Topic for Feb. 15-21 241
- Editorial Comment 229

LITERATURE 243

MAINE:
- Resubmission 245
- How the Revival Came to Skowhegan 245
- Norway's Fiftieth Anniversary 245
- A Bangor Letter 245
- Bar Harbor's New Pastor 245
- Recent Pastoral Changes 245
- The Forward Movement 245

IN VARIOUS FIELDS:
- A St. Paul Pastor Called to London 248
- Dr. McLaughlin Installed at Grand Rapids, Mich. 249
- Two Successful Congregational Churches 252
- An Evangelistic Ministry 252
- A Religious Education Rally in Detroit 252
- From St. Louis 253
- They of Italy 254

LETTERS:
- In and Around New York 231
- In and Around Chicago 236
- In and Around Boston 254

MISCELLANEOUS:
- Education 236
- Closet and Altar 237
- A Test for Congregationalism 244
- Variant Views of the Chicago Convention 246
- Record of the Week 247
- Meetings and Events to Come 250
- Marriages and Deaths 250
- Sidney Lee on Great Englishmen 251
- The Evangelistic Association 251
- The Heart of the United States 251
- Woman's Board Friday Meeting 253

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THE CONGREGATIONALIST

and Christian World

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Event and Comment

The Societies and the Churches

The last National Council, as a result of discussions of associations of churches and deliberations of committees extending through several years, advised our six national benevolent societies to adopt some important changes of administration. Among these were: to substitute for their several missionary periodicals one magazine, to combine the annual meetings of the home societies into one, to have one secretary for each, so far as practicable, and to appoint an advisory board for all the societies. Nearly a year and a half has passed and so far as is known no action has been taken toward putting the advice of the National Council into practice except the appointment of an advisory committee. Several of the societies, following the lead of the American Board, are issuing appeals to the churches for largely increased contributions, each independently of the others, and with apparently good reasons because of enlarged opportunities and the pressure of necessity for more effective prosecution of their work, but without any signs of co operation in presenting their appeals as suggested by the National Council. The question is being asked with increasing frequency why no response has been made to the advice of the churches. It is felt by many that the time has fully arrived when some explanation ought to be made. We are able to announce that this matter has not been ignored, but is being carefully considered. A meeting of the advisory board is soon to be held, and it will no doubt give in due time specific reasons why thus far it has seemed to the societies impracticable to carry out the plans suggested. Another National Council is to be held next year, and it will soon be time to consider the plans it ought to propose for the work of the denomination.

Popular Interest in Biblical Literature

The eagerness with which the Christian public responds to an opportunity for listening to experts on Biblical criticism is attested by the unexpectedly large audience which heard Prof. George F. Moore in Boston last Saturday afternoon. He gave the introductory lecture in the course projected by the Twentieth Century Club, his theme being the history and present state of the Old Testament problem. No less than 475 persons thronged to the Twentieth Century Club House, speedily overrunning the room available there and necessitating adjournment to the large hall of the Boston Law School. Professor Moore spoke in a frank, popular and constructive vein, and his lecture was happily supplemented by a reading by Miss Helen M. Cole from his own translation of the Song of Deborah. The audience represented all shades of religious belief, and forecasts a still larger attendance upon the other lectures of the course. The opportunity to hear at no cost such men as Professors Moore, Mitchel Wood and Nash is a rare one, and foreshadows, we hope, the coming of a time when the churches will get the benefit of more of the scholarly work of theological professors.

Honors to an Able Educator

Ante-mortem praise is gaining in power and frequency. Men are not waiting, as formerly, until their comrades die to tell how much they admire and love them. The city of Springfield, Mass., for fifteen years has had in it as an educator T. M. Balliet, now superintendent of its splendid public school system. Recently his fellow-citizens gave him a banquet, and substantial reminders of their esteem beside their spoken words. In his speech on some of the problems of the educator today Mr. Balliet made this statement, which is suggestive and illuminating, especially to those who are noting the relative positions of education and religion in the public mind, and the relative status of the teacher and the preacher. He said, "As among the forefathers, with their homogeneous theological beliefs, religion was the common bond of the community, so in our day, with our diversified creeds, popular education has become the one intellectual interest in which all members of the community can unite."

A Great Congregational Meeting

There is one section of the country at least where Congregationalism is disposed to assert itself vigorously, and that is on the Pacific coast. The great denominational event of the year there will be the congress at Seattle May 8–17. It will bring together ministerial and lay representatives of the churches in Washington, Oregon, California and Utah, to whom the Seattle churches generously offer entertainment for as long a period as ten days. We are deeply impressed with the virile and timely quality of the program. Evidently our brethren in that region are awake to the live questions of the day and intend to grapple vigorously with such vital themes as modern educational ideals and methods as related to Congregational colleges and academies, with the range of questions that have to do with the evangelization of adolescents and the need of better Sunday school instruction, with possible readjustments in Congregational missionary enterprises, with phenomena presented by divine healing and with labor and temperance problems. Rev. G. Campbell Morgan will teach the Bible for an hour daily, and Drs. Bradford, Meredith and probably Dr. Hillis will have prominent parts on the program. We doubt if there will be another purely Congregational rally this year anywhere in this country of such significance and far-reaching influence. We congratulate the churches of the Pacific coast on their enterprise and their denominational *esprit de corps*. With such men to initiate and carry the conquest out as Chairman Temple, Secretary Smith and other members of the local committee, it cannot fail to be a local success.

A Good Investment for a Business House

Some business concerns celebrate milestones in their history by clearance sales or by making extensive additions to their own plants, or, now and then, though more rarely, by distributing a bounty to their employees; but we have seldom heard of so significant and helpful a method of marking such an anniversary as that employed by the Studebaker Brothers Co. at South Bend, Ind. This manufacturing concern, which has had so much to do with the prosperity of South Bend, was made up originally of five brothers, stanch Methodist laymen, who built up a great business by yoking enterprise with honor and consideration for others. Only one of the five brothers now survives, but that the right spirit animates those still carrying on the business is attested by the fact that on the day that marked the close of the fiftieth year of the concern's history the directors voted $200,000 to erect a building for philanthropic purposes "in the nature of a memorial and thank offering." Naturally the Y. M. C. A. was the organization thought of for holding this property in trust and using it for the ends in view. Thus another splendid association building is guaranteed and at the same time a manufacturing establishment sets a noble example to other prosperous industries.

The Witness of the Fruits

Technical training is coming to be insisted on as a *sine qua non* for the Sunday school teacher. The conclusive argument for such a limitation will be found, if at all, by demonstrating that satisfactory results are secured only by trained teachers. Some thirty years ago a lad yet

in his teens suddenly, and almost without choice, found himself in charge of a class of boys in a mission school. He had had only a common school education, with never a single lesson in the art of teaching. A mutual attachment sprang up between him and his pupils. He kept that class, which came to number nearly twenty, till the boys grew to manhood. They are in middle life now, scattered through several states of the Union. Nearly every survivor has filled some responsible position in the church and several are doing conspicuous Christian service. The bent of their lives was largely determined under that teacher's leadership. He would probably have done better work and with more satisfaction to himself if he had had the advantage of a Bible normal college or at least of a course of lessons on teaching. But he would have missed the most valued experience of his life if he had refused to take the class or had been barred from it because he was untrained. This is by no means an exceptional instance. It would be as foolish to limit Sunday school teachers to graduates of training classes as it would be to attempt to limit parenthood to trained nurses or kindergartners.

Atlanta's Just Claims Atlanta University, one of the best of the institutions of the South furnishing higher education to the Negro, has come to the point, so frequently touched by educational institutions, where its past blessings are proving present obstacles. That is to say, the generous giving of its friends during the past year or two has enlarged its equipment, but the response from promising students has been proportionately greater, so that it now stands in peculiar need. The claims and merits of this fine institution, which has so much heroic devotion in its history to chronicle, have just been set forth attractively in a pamphlet by Edward Twichell Ware, chaplain of the university, which may be had upon application to him at Atlanta. It is only by the graduates of such institutions as Atlanta University and Fisk University, and the other admirable schools of the American Missionary Association, that the large plans for the Negro, now being backed by Northern millionaires, can effectively be carried out. To their graduates the South must turn for teachers in the schools which the Southern whites are to be urged to establish and support.

Pensions for Clergymen There must be, there should be if there are not, searchings of heart among the laity as they contemplate the movement for making the old age of artisans comfortable, and the lack of adequate response, in this country at least, to all suggestions that the old age of self-sacrificing clergymen be made independent of want and distress. The *Christian Register* announces that at the next meeting of the American Unitarian Association a proposal to adopt for the Unitarian clergy in this country a plan of pensions and insurance similar to that worked with much success by the British and Foreign Unitarian Association will be brought before the body for consideration and approval. As we understand it, the plan provides for voluntary administration of a fund which assists ministers to pay premiums entitling them to annuities or insurance from long established and reputable companies engaged in such business.

The Changed View of Miracles The stories of miracles in the Bible were first told to prove the presence and power of God. The unquestioned presence and power of God are now appealed to as evidence of the reality of the miracles of the Bible; but his presence and power are not adduced by Christians in support of modern miracles. The divine order in nature now seems more sublime and impressive than any apparent violation of it. We need not deny the historic fact of miracles. We need only admit that for most thinking men the miracles of the Bible have ceased to have the same degree of evidential value which they had for those who first recorded them.

Mormonism and Statehood The debate in the United States Senate on the issue of admitting territories in the Southwest as states took a turn significant and illuminating last week. It raised the dispute between the factions in the Senate above the plane of sordid personal interests—as in the case of Senator Quay—and above that of partisanship, and at once compelled men of both parties and all factions to face the fact that there were issues involved of serious moment. It was made clear by the testimony of several senators from states where Mormonism flourishes that the Mormon hierarchy is continually influencing politics wherever Mormons reside; that the oath-bound adherents of the Mormon faith are pliant tools—and voters—in the hands of the superior officials; and that states and territories far removed from Salt Lake City are not exempt from the malign influence of the ecclesiastical plotters. This testimony, so frankly given in some cases and so grudgingly in others, had its sobering effect on some of the most influential of the Eastern senators, and will contribute not a little toward shaping the Senate's action in the Smoot case and in the solution of the problem of admission of the territories. New Mexico, Arizona and Mexico already have their Mormon colonies. Sooner or later, either separately or as one state, New Mexico and Arizona are likely to enter the Union. It is proposed that Congress before they are admitted guard in some way against the increase of Mormon power. It is not easy to see how this can be done so long as nominally the church conforms to law. What is needed in Utah and elsewhere is rigorous enforcement of such law as exists, thorough probing of the alleged charges of polygamy, and more than all a vigilant non-Mormon population heartily supported by Christians throughout the country in all efforts to establish schools, academies and colleges which will war against the fanaticism, illiteracy and grossness on which Mormonism battens.

Loyal to the Culture Ideal The consensus of opinion among college presidents is adverse to the proposition recently made by President Butler of Columbia University that under certain conditions the degree of A. B. be granted at the end of two years' study, and this in order to expedite the students' early entrance on their professional training. Harvard already has such a scheme for a three-year term of study, hence President Eliot of Harvard favors President Butler's general principle if not the definite time limit set by him. But apart from President Eliot President Butler has little support. Presidents Wilson of Princeton, Hadley of Yale, Tucker of Dartmouth, Harris of Amherst and Hopkins of Williams have all recently come out strongly against any such betrayal of the "culture" ideal for the sake of the few who are eager to enter upon professional study by a short cut. President Wilson is thought by some to have punctured the scheme by his pungent saying that no one who ever knew a sophomore would think he was ready to graduate (or words to that effect), and President Harris of Amherst said last week, at the largest gathering of Amherst men ever held in Boston, "that the proposition to shorten the course is like the proposition made a few years ago to make a forty-eight-cent dollar as good as a 100 cent dollar. It is Bryanism in education." Moreover, if it be argued that the new scheme is absolutely necessary in order to get men out in life earlier than they now can graduate from the college and the professional school, President Harris points to Amherst statistics, which show that the time of graduation there now is not later than it used to be. President Tucker of Dartmouth denies that there is any demand from business men that the courses for their sons shall be shortened, neither do men holding executive positions ask for it. They keenly realize the need of maturity of mind and character in their youthful associates in business or in statecraft, and they are not clamoring for any short cut curricula.

Trust Legislation The President and the people have triumphed. Congress will not adjourn without an excellent beginning having been made along conservative lines in that Federal control of interstate commerce and corporations doing an interstate business which the plain people of the country have been longing for and insisting upon for some years—a reasoned sentiment and demand which became vocal in the utterances of President Roosevelt last year. Fortunately, some of the largest capitalists of the country, notably Mr. Morgan, have wisely decided not to attempt to thwart the popular will. The same cannot be said for Mr. Rockefeller and the Standard Oil interests, which do not welcome publicity; and the revelations of the past week respecting Mr. Rockefeller's opposition will only serve to bring about more speedily the action which he resists. "Those whom the gods would destroy they first make mad." Dr. Parkhurst of New York city, preaching in Boston last week, did not hesitate to refer to a record precisely like that of Mr. Rockefeller's in Ohio and Pennsylvania as a record of villainy; and this is only one of several recent pulpit utterances showing that the story of the Standard Oil Company's methods now running in *McClure's Magazine* is having its effect upon thousands

who never read Mr. Lloyd's book, Wealth *vs.* Commonwealth.

The Nature of the Bills

The legislation up to date is this. The House of Representatives by a vote of 245 to 0 has passed the Littlefield bill; the Senate has passed the Elkins anti-rebate bill without objection and without debate; the bill providing for expediting in the courts suits brought by the attorney-general and district United States attorneys has been favorably reported by the Judiciary Committee, and the Department of Commerce bill is well on the way toward favorable report and adoption. The absence of debate and opposition to both the Littlefield and Elkins bills is significant both of the extent to which committee debate and adjustment of details works against debate in the open house—and this to an ever increasing extent, and also of the unanimity of sentiment among the people entirely irrespective of party favoring assertion by the state of the right to supervise and control the enormous aggregations of capital. It also discloses a disposition to put an end so far as possible to the bribery and debauching of public carriers by corporations seeking advantages through rebates. The Littlefield bill may not pass at this session, but the others will.

Congressional Legislation on Sunday

Two or three weeks ago it was announced that hereafter all eulogies of deceased members of the House of Representatives would be given on Sunday. The secular press of the country has indorsed the scheme. We felt quite certain at the time that once the camel got his nose under the tent he would soon not stop there. Reports from Washington indicate that last Sunday not only were eulogies given in the House, but legislation was transacted. We are glad that on Monday the House, led by Congressman Richardson, overruled the Speaker of the House in his ruling that the business done on Sunday was legal. By a vote of 116 to 101 the House struck from its journal all reference to the business transacted.

Secretary Root on Negro Suffrage

Veteran members of the Union League Club, New York city, were honored by their successors last week with words and deeds full of reverent feeling. To this constituency, representing the best of the past and present manhood of the metropolis, Secretary of War Root said some pregnant words relative to present national perils, the growth of class feeling and the tyranny of union labor. But his most significant declaration, coming as it did from the ablest successor of Stanton the country has had, was his admission that manhood suffrage granted to the Negro of the South and confirmed by constitutional amendment had been a failure. To this at last has come the Republican party. Mr. Root did not speak as if he ever foresaw a time when the Negro would have his political rights in the South, much less did he imply that it was the duty either of the Republican party or the North to attempt to alter the determination of the white men of the South with respect to Negro disenfranchisement. He did say to his influential Northern hearers that the friends of the Negro in the North had duties toward him to perform, but these are of a kind implying protection in certain civil rights other than the franchise, the granting of the right sort of education and ethical and spiritual betterment. Of course the question remains as to what reasonableness there is in the hope that the better educated, more moral and spiritual, and richer Negro, whom Secretary of War Root, Booker T. Washington and the best Southern white sentiment expect to see emerge, will be content to remain a non-voter. We are not certain that the Southern white will always discriminate against *all* Negroes as he is doing now. There are just now, we admit, many signs of accentuation of racial distinctions and prejudices; but the Gospel has to be reckoned with and character tells in the long run, and a solution of the problem in which Christian home missionaries, philanthropists and educators have the deciding voice is far more likely to prove abiding than one in which partisans or *doctrinaire* legislators are dominant in shaping details. Our reconstruction legislation with respect to the Negro was too largely shaped by men of that type. No one considering this theme just at this hour when the nation is celebrating the anniversary of Lincoln's birth can fail to ponder over the fateful effect of his cruel taking off in its alteration of the course of history following the Civil War.

For Better City Government in Boston

A movement to purge Boston's municipal government starting from a new quarter has in it some promise of potency. The president of the Chamber of Commerce in his recent annual address trenchantly arraigned a majority of the city officials and employees as incompetent and dishonest, and said that municipal business was administered by a set of men who would not be tolerated in the employment of such men as make up the Chamber of Commerce. To prove that the official utterance had back of it something more than opinion, namely, conviction, Mr. Lincoln in an official capacity has just sent letters to the presidents of the real estate exchange, the stock exchange, the associated board of trade, the merchants' association, the fruit and produce exchange and the Boston bar association, asking them to see to it that their respective organizations appoint committees to confer with a committee from the Chamber of Commerce to arrange a combination of forces which will put an end to the present state of affairs and secure an honest and efficient government of the city. If this appeal is met in the spirit with which it is extended, and the solid, substantial business interests of Boston really get together to better the municipal life, there will be an unearthing of facts damaging to some reputations. Boston never has had a boss like Croker, but it has an oligarchy of small men, from both parties, who have not failed to grow rich out of political life. The disclosures as to the extent of this fattening at the public crib which have recently been made by Alderman Tinkham, and by the authors of the book, Americans in Process, issued by the South End settlement, have somewhat stirred classes in the community hitherto lethargic; and the result of it is seen in the movement described above.

To The Hague Tribunal

It is difficult to see what Great Britain, Germany and Italy have gained by their obstructive tactics in dealing with the Venezuelan dispute. Twice efforts have been made to draw President Roosevelt into the affair and he has declined. The effort of the allies to obtain preferential treatment for their claims has failed, as it should have, and this with other aspects of the matter now goes before The Hague Tribunal. The British ambassador has been disclosed as willing to take advantage over his German copartner, although the two countries nominally have been playing the same game; he has had to apologize to Mr. Bowen for treatment of him very discourteous; and the diplomatic representatives of the three Powers emerge from the contest quite second to Mr. Bowen, whose frankness, firmness and yet conciliatory terms in respect to prompt payment of certain claims have combined to disconcert them. He was supposed to be the one who would prove to be an obstructionist; they have proved to be. Protocols governing the settlement of the matter are now being drafted, and ere long the blockade will be raised and the case's hearing before The Hague Tribunal begin. The net result is entirely satisfactory to Venezuela, as it will give her an opportunity to prove the scandalous character of some of the claims; South America has been aroused against both British and German political and trade policies; the United States has thus been given a chance to gain a vast trade if it will but improve its opportunity; and the tactics of the European Powers, Great Britain included, have increased the sentiment in this country and in Congress favorable to a decided strengthening of our naval equipment in Atlantic waters. In Great Britain, despite all the explanations of the Ministry, public sentiment against the alliance with Germany gains in volume.

The Vatican and the Philippines

The effect of Monseignor Guidi's reports and mature deliberation are said, in dispatches from Rome, to have led the Roman Catholic officials to see that the best solution of the friar problem in the Philippines is that originally proposed by the United States, namely, arbitration. The pope is said to have favored this plan from the first, but was opposed by the commission of cardinals charged with responsibility for the decision. We made a fair offer, which all who were unprejudiced recognized as such; and the opinion was freely expressed at the time by competent observers of events that Rome had made a mistake by not taking up with our offer. Now she apparently is to admit her error. But whether she will find President Roosevelt complaisant or Governor Taft willing remains to be seen.

Are Missionaries in Peril

An effort has been made to make it appear that the missionaries of the American Board laboring in Macedonia are in es-

pecial peril. Such is not the understanding of the situation by the officials of the Board in Boston. That clouds are lowering over Macedonia, that Turkey has issued orders mobilizing a large part of her army, that Russia is preparing for action this spring, that Austria has been satisfied in advance by Russia and not only will give her a free hand, but will join with her in bringing pressure upon Turkey which may be the cause of the war Russia has long planned for—Constantinople being her objective—all this is true probably. But the American missionaries in Macedonia are as likely to have warning of open conflict as any one, and can easily, if necessary, make their way to territory without the zone of war.

Similar alarming reports are current about American missionaries in China. That there are signs in certain of the western provinces of a recurrence of violence it is impossible to deny, and there are those—missionaries as well as journalists and diplomats in and about Peking—who are taking with a degree of discount the professions of the Chinese Government. This attitude they are almost bound to take in view of the return to power of the Empress Dowager and knowing her character. Secretary Smith of the American Board is reported as saying that the Board has had no such warnings from its representatives of another uprising as it had prior to the revolt of 1900; and that therefore he and the Board's officials are proceeding with the task of reconstruction and the appropriation of funds as if peaceful conditions were to obtain. He thinks that the increased strength of the foreign forces in Peking, and knowledge of the certainty that with another clash between them and the Chinese in Peking the Empress Dowager and the dynasty itself would fall, preclude another anti-foreign outbreak.

A Council not a Council

The Central Church of Boston last week installed Rev. John H. Denison as its pastor. It had sent a letter to neighboring churches announcing the call and its acceptance, and requesting their presence at the appointed time, "when the action of the church and society and the correspondence in connection with the call will be laid before you, and the pastor-elect will make a statement of his religious belief preliminary to the usual public services of installation in the evening."

The invited churches assembled by pastor and delegate in Central Church at the hour named, chose a moderator and scribe, united in prayer, heard the records of the church and society read, listened to statements that the pastor-elect is a minister in good standing in the Presbyterian Church and to an admirable, brief statement of faith read by him. They then without comment voted to be by themselves and withdrew from the audience into the chapel.

As soon as opportunity was given in private session the expressions of regret by the brethren at the situation in which they found themselves, the church and the pastor-elect were practically unanimous. A new minister had come to the city whom all the churches would gladly welcome. He was coming to the church of his boyhood to which his parents and grandparents had belonged, coming from a labor of rare devotion and success in another city. The expression of fellowship in view of these peculiar relations which naturally would have been brought out by the usual interchange of question and answer on such an occasion would happily have introduced the pastor to his associates in his new field and to the many churches represented in the large audience, which was left in a chilly and solemn silence.

The brethren privately assembled found themselves facing other perplexities. A Congregational council is an advisory body. Its action, according to our denominational usage, is limited to the matters on which advice is asked. In this case no advice was asked of the churches. They were requested only to assemble and hear what had been done and witness the installation services, in which certain of the invited guests had been asked to participate. They were precluded by the letter missive from acting as a Council. The evident inference to be drawn by this departure from the usual form of invitation was that the church feared a possible disapproval of its choice and took this method to forestall its expression. It was fortunate that this case occurred in connection with a candidate for the pastorate and the fellowship of the churches whose well-known character and work made his eminent fitness beyond any probability of question.

The Council, by courtesy so called, did the best within its power under the circumstances. It volunteered its assurance of entire satisfaction with the credentials and faith of the pastor-elect, congratulated the church on his coming and declared itself ready to join with the church in the installation services. It then voted to adjourn without date. It may safely be said, that no church represented at this meeting is likely to issue a letter missive in this form; and the opinion was freely expressed that such an invitation would not again be accepted.

In justice to the Central Church it should be said that the letter missive is substantially a copy of one issued by the Old South Church. There may have been a time when that church felt justified in serving notice on its sister churches that it would be the sole judge of the propriety of its acts and of the fitness of its pastor-elect. Its choices of pastors certainly have been approved and are honored without qualification. But no occasion now exists for distrust among our churches. Our greatest immediate need is to increase the emphasis for united service on fellowship actually existing.

It is also to be noted that the departure from Congregational usage involved in independent installation of a pastor might raise perplexing legal questions. Churches are Congregational which conform to the usages of the denomination, according to the decisions of the civil courts. Dr. Quint is often quoted as a denominational authority. In the volume, Congregationalists in America, he said: "The right and duty of local self-government by the churches themselves cannot be ignored. But it is not to be supposed that any church in our fellowship can disregard the obligations which are involved in that fellowship. No Congregational church is independent. It can become so by withdrawing from its affiliations with the other churches, but in that case it ceases to be a part of the Congregational body." If it be said that the opinion of no one man is authoritative as to what is Congregationalism, the sufficient reply is that this opinion in substance represents the historic usage of the denomination since its beginning in this country. It is expressed in Bartlet's Model of the Primitive Congregational Way, published as far back as 1647, and repeated often by writers on Congregationalism down to the present day.

These statements are not made in a spirit of criticism, nor because any real disturbance appears in the fellowship of our churches, which were never more harmonious than now. They are made to guard the interests of Congregational churches. They represent, we are assured, the judgment of Congregationalists generally, and we have reason to believe will meet the cordial approval of the churches which have used the letter missive we have quoted.

Hon. Henry L. Dawes, LL.D.

New England lost one of its worthiest representatives in our national life in the death of Mr. Dawes at his home in Pittsfield, Feb. 5, at the age of eighty-six. He was a native and lifelong resident of western Massachusetts, and his strength of character was like that of the granite of his Berkshire hills. A farmer's son, working his own way into and through Yale College and into his profession as a lawyer, he nobly fulfilled the purpose of his *alma mater* expressed in its charter, "to educate men for the public service."

The distinguishing characteristic of Mr. Dawes's life was unremitting and conscientious diligence for the public welfare. Almost immediately after his graduation he began writing editorials for local newspapers, thus supporting himself while studying law. Having gained a good practice at North Adams, he entered the Massachusetts legislature in 1849 and nearly ever since that time has been officially a public servant. During nine successive terms in the national House of Representatives and three in the Senate, a period of thirty-six years, Mr. Dawes was one of the most influential leaders in Congress, maintaining his position through all the vicissitudes of the most exciting periods of our national history by his whole-souled devotion to the business intrusted to him, his thorough mastery of it, his intimate knowledge of public affairs and his unswerving integrity.

Mr. Dawes was an all round legislator, usually carrying through the measures proposed by him through his good judgment, self-restraint and the confidence reposed in him by his fellow-legislators. He was for many years chairman of most important committees in the House, such as those on elections, appropriations, and ways and means, during the latter period being the recognized leader. During and after the period of the Civil War he led in the solution of many diffi-

cult questions of great importance involving a vast amount of work. He once said that he wished to have three things that he had done recorded on his tombstone: that he had moved the first appropriation for the Fish Commission, the first appropriation for the Weather Bureau, and that he caused the appropriation to be made to fill up the old canal in Washington. Yet these are only items in the long list of his distinguished public services.

Probably Mr. Dawes will longest be remembered through his service in behalf of the Indians. Becoming chairman of the Committee on Indian Affairs in 1880, he held that position till his retirement from the Senate and has labored since that time till his death on the Dawes Commission for the adjustment of the affairs of the five tribes in the Indian Territory. He shaped the nation's later and better legislation to protect the Indians in their rights and to lead them to full American citizenship. Governor Bates of Massachusetts truly says of him: "As the name of his great predecessor, Charles Sumner, will ever be associated with the cause of the Negro, so will the name of Henry Laurens Dawes be ever linked with that of the Indian. The establishment of the present system for the education of the red men and the introduction of many reforms in the management of their affairs by the nation were due largely to his efforts."

More brilliant men than Mr. Dawes have filled conspicuous positions in American public life. But none have been more faithful, and few have accomplished permanent results of so great value to millions of American citizens. He gave his whole life to his country, making no attempts to amass a fortune, but living simply, on his salary, while giving himself to the duties of his office. The lesson of his life is that the most enduring success is won by singleness of purpose, and, the choice of a career having been made, by whole-souled devotion to the public service in the chosen way.

Mr. Dawes was a Christian, an attendant on and supporter of the First Congregational Church in Pittsfield, though not a member of it. He was a valued friend of *The Congregationalist*, and has several times written for its columns.

Local Option and Its Corollaries

The special election held in Vermont on Feb. 3 resulted in the adoption by the people of the local option law by a majority of about 1,200 votes, the law to take effect next month. Nine of the fourteen counties voted against the law and in favor of the present prohibitory law, as did an overwhelming majority of the towns, and geographically speaking eastern Vermont is for the present law and western Vermont for the new law. The victory is due to the vote of the larger towns and cities which have found it difficult to enforce the present law. The majority against prohibition now is about the same as that for prohibition in 1853. The vote cast exceeded that cast in the Presidential election of 1900. It is not impossible for this decision to be reversed by a legislature elected on the issue which might repeal the new law. But this is improbable. It will be given a fair test; and under it a majority of the towns will vote for prohibition, but it will be local and not state prohibition, and will truly represent the sentiment of the community affected. Any failure to enforce the new law surely will bring a reaction in favor of the prohibitory law.

A serious responsibility therefore rests upon those leaders of opinion, whether politicians, journalists or clergymen, who have stood for the new law. This, as we understand it, follows pretty closely the Massachusetts' law, under which that state has worked out a policy of dealing with the traffic which has met with the approval of the solid citizenship of the state, and under which the prohibition area has been steadily extended.

We hope that both in Vermont, and in New Hampshire where it is apparent that action similar to Vermont's is impending, there will be legislation along license lines which will be conducive to the greatest degree of sobriety in towns electing to have the saloon, and to the least profit to the dealer in liquors. It ought to be possible to carry the prohibitory idea down to the ward unit as well as to the town. Those not residents of the state or who have a criminal record should be barred from entering upon the business, and they might well be required to give bonds for the lawful performance of their business. Discretion as to the size of fees should vest in the legislature and not in local boards, and licenses should be issued, collected and bonds forfeited by a state license commissioner, thus keeping the matter out of local politics. Penalties for infringement of the law should be other than fines, and severer. Especial attention should be given to possible evasion of the law by pharmacists and by summer hotel proprietors. The places for the sale of liquor should be shops and not clubs. Money derived from the licenses should go first into the state treasury, and if returned to the towns in any measure should not go to pay ordinary town or city charges, but rather to support such substitutes for the saloon as will satisfy those social desires which are met now in the average saloon of the rendezvous type.

The Brotherhood

Christianity began as a fraternity because it sprang from a Fatherhood. There was no doubt of brotherly love among the disciples on that day when the Holy Spirit came with power and three thousand souls were born into the kingdom. They were drawn together by a common origin of spiritual life; they were held together by a common hope. Their enthusiasm of brotherhood carried them almost at once into an experiment of communism, which showed by failure both that the school of Christ was to be the school of ordinary human experience and that the existing inclosures of individual and family interest and possessions had not been superseded but remained a discipline of the Christian life.

These first disciples cultivated brotherhood in community of worship at the same time that they tried their experiment of community of goods. Four particulars are specified in the description of the earliest days. They continued steadfastly in the apostle's teaching and in fellowship, in breaking of bread and in the prayers. They were learners still, as the whole church on earth must be. They were glad to be together in the temple and their homes, where hospitality was offered and received and little groups enjoyed their meals together in simple, Oriental fashion. They gathered to the meetings for daily prayer. All was as yet in the simplest form, but it gave opportunity at every point for the expression of fraternity.

What has become of that close brotherhood of Christ's earliest disciples in the single church which then existed in the world? To ask the question thus is to go far toward supplying the answer. What was possible to a single church must needs be modified when churches were planted everywhere. It is impossible to be on terms of intimacy with a multitude. It is necessary to be on our guard against selfish pretense. In the hearts of many love has grown cold. Yet the brotherhood still exists in scattered groups, and potentially in each toward all the children of God. True and earnest Christians are not strangers when they meet. So soon as they find each other out they have a world of interests and hopes in common.

Our possibilities of acquaintance are limited. Even our Lord had an inner and outer circle of intimacy among his friends on earth. Like still draws to like and our friends are of necessity chosen from among those who come within our reach. Cant and pretense make us cautious. It is not the way of our race to be fervid in expression. The Anglo-American father would hardly fall upon the neck of his returning son and kiss him in the presence of the onlooking servants. Yet the claim of Christian brotherhood is not forgotten, though it would be better for us if it had a clearer and more steadfast expression.

Now, as of old, this sense of fraternity must be fed by the experiences of the common Christian life. We must learn together, we must spend time together and share our thoughts and ask our questions. A dumb discipleship misses opportunities of brotherhood in giving and receiving. We need the common interests and the common prayer. We shall inevitably grow cold if we never use our homes for Christ in hospitality, our talents for him in service, or if we forsake the common worship.

We ought not, parrot-like, to repeat this part of the creed without trying to make it real in daily life. Consider what a multitude of interests the practical expression of that belief would give us. The mere cold name of brother takes on new meaning when you are seeking brotherhood in every one you meet. The need is never satisfied by mere lip service, saying, Brother! Sister! It is only met in wise sympathy which is ready to share grief or woe, discriminating helpfulness, giving of self which may not be effusive, but which is unfailingly considerate and kind. It is not a call to dilution of our intimate affections, but to opportunity of service as God gives it. By such fraternity the church bears witness. From such fraternity the world has much to hope.

In Brief

We were misinformed by a statement in the daily press as to the gift of the Bradford Bible to the Pilgrim Society. The receipt of the society shows that the donors were Osmond J. Billings, Abbie C. Billings and Asa W. Waters.

Pres. H. C. King's papers and invaluable notes were imperiled by the Oberlin Chapel fire, but were saved, fortunately. Years of toil and thought have gone into them and the fruit the Christian public has begun to get in his recent books.

So the generous anonymous donor of the $50,000 to Oberlin has given another $50,000 conditional on the raising of a half a million by Jan. 1. That's a pretty good start and the enthusiasm consequent upon the election of President King will doubtless do the rest.

Some churches will observe next Sunday as Lincoln Memorial day, and the observance will probably fruit in certain cases into a collection for the American Missionary Society. Better than eulogy of the martyred president is doing the works that he would do were he still here.

Correspondence from Berlin indicates that the emperor's taking up with Professor Delitzsch and his giving him a chance to promulgate his views concerning the indebtedness of the Jews to Babylonia for many of their religious conceptions has deeply stirred Germany, and especially Lutheran circles. He is reported as saying, "I want to know facts, to know the truth and whether it is Delitzsch who helps me or one of my chaplains does not matter the value of a *groschen*." Naturally the Radicals are jubilant.

There have been few finer instances in recent English history of surrender of wealth and social position than that of Mr. Quintin Hogg, recently deceased, who built up the great polytechnic institution in London. He gave his entire time and not less than a $1,000,000 of his fortune to building up a splendid all around work for London youth, adopting years ago a type of education which others have copied later. Men are scattered all over the world who owe their salvation from the streets and sin of London to him. He was adored by his boys; reverenced by his colaborers.

In a Western clerical club the other day the discussion had shifted slowly to the necessity for more pointed personal preaching to the unconverted. One of the Methodists remarked that he would be very glad to preach to sinners more frequently. "But," said he, "how can I do it, if they will not come to hear me? At least ninety-five per cent. of my congregations are professing Christians. I don't see how I am to get at the sinners." The Episcopal rector, always fond of a sly thrust at his unchurchly brethren, interrupted, "Why, Dr. —— in our church we call them all sinners." Quick as a flash came the Methodist's answer, "O, I was not thinking of *confirmed* sinners."

The Congregational House is not the only place where workers connected with denominational interests maintain a happy comradeship. There was a notable scene in Chicago last Saturday morning at the Y. M. C. A. building, where our various benevolent societies have their headquarters. The fact that the day marked the seventy-sixth birthday of Dr. J. E. Roy of the A. M. A. leaked out, and at ten o'clock his colleagues in the secretariat of various societies, Messrs. Hitchcock, Taintor, Everts, Armstrong and McMillen, marched into his office, showered congratulations upon him and presented him with the two volumes of Dr. Hale's Memories of a Hundred Years. Good Dr. Roy has been a wheel horse in denominational missionary advance for nearly half a century, and we trust that he is good for a number of years more of wise and beautiful service.

A physician calls our attention to a remarkable testimony to the service of medical missionaries. Dr. Nicholas Senn of Chicago, who has just been around the world making a study of hospitals, writes in a recent number of *American Medicine:* "The missionary physicians have been the pioneers in disseminating modern medicine throughout the distant East, and in establishing outposts for scientific research. In many of the small laboratories of the missionary hospitals original work is being done which would be creditable to larger and better equipped institutions. The spirit of awakening has taken a firm hold upon the soil of Asia and the Dark Continent and will soon bring about changes in the care of the sick and in the prevention of disease that will be a source of gratification to those who called it into existence." Such a testimony as this will take rank among the great testimonies to foreign missions which have come from the ranks of rulers, diplomats, travelers and professional men who speak without prejudice and from conviction.

The versatility of Rev. D. N. Beach, D. D., whose serial story is now running in our columns, has never been put to a greater variety of tests than in the last two or three months. In addition to the labor involved in preparing his story for the press, he has been in frequent demand as a pulpit supply, and all his spare time has been utilized by the anti-saloon league. He has rendered efficient service on the temperance platform in a series of meetings in Virginia, and he had a vigorous part in the closing rallies in the Vermont campaign. He now goes to St. Johnsbury to occupy the pulpit of Rev. E. M. Chapman during his absence in Palestine. At the end of this engagement, in May, Dr. Beach will be at liberty to take up the work of a regular pastorate, which appeals to him as strongly as it ever did in Cambridge, Minneapolis or Denver. In this connection we may venture to quote from a private letter to us of Prof. E. Charlton Black of Boston University, the well-known lecturer and critic, who says: "I am much impressed by the strength and grip of Mr. Beach's story. It is a powerful bit of work. Not since I read Kingsley's Alton Locke has a story taken such a hold on me."

Pencilings

BY A PERIPATETIC

The simplicity of the Congregational form of ordination or installation of a pastor imposes heavier responsibilities upon participants than if they were speaking or acting in a similar way for a body of believers, say Lutherans or Protestant Episcopalians. The very absence of everything extraneous throws out into glaring light the spoken word, whether in prayer or sermon or address. In consequence, when all is well "it is very, very good" and when "it is bad it is horrid," to adapt a nursery rhyme to present uses.

It so happens that the last two installations I have attended have been in noted churches, and I have come away from both services dissatisfied. In the one case the offenders were those who gave the fraternal addresses; in the other, the preacher. In the one case it was lack of seriousness, too much jocularity and a freedom of allusion and a spirit of levity in dealing with high things. In the other, the interjection into a discourse on conversion and regeneration of a polemical spirit, of a cleverness of phrasing predestined to center attention more upon form than upon spirit, and of personal charges, veiled and naked, none of which were inevitable to a discussion of the main theme at any time, much less at an hour when a pastor and his new flock were about entering upon their new life together and when the sister churches had assembled for an hour of surrender to influences hoped to be conducive to fellowship and spiritual uplift.

There is necessity, doubtless, in Boston as elsewhere to make more emphatic the fact that the new birth has both the warrant of Scripture and human experience back of it, and that neither legislation nor intelligence can be counted upon to make men's characters righteous. But there are ways and *ways* of doing it. Dr. Parkhurst's sermon at the installation of Mr. Denison at Central Church last week, viewed from his own standpoint, was impolitic. It defeated itself. Many, if not most of those who heard it, went away with the emphasis of thought not upon his argument, but upon his embellishment of it; not upon his principle, but upon his personalities.

* * *

Dr. Gordon was quite right in saying that one of the most beautiful features of this service was the prayer of ordination by the young pastor's father, Rev. Dr. J. H. Denison of Williamstown. For reasons that no one dares impugn many clergymen's sons today, as formerly, are deciding to serve humanity in ways other than their fathers' way. But where the line of service is kept intact and the son takes up the task the father also essayed in his youth and the father is permitted to bear him upon his heart before the people in prayer to God, it is a moving sight.

* * *

President Tucker did well in counseling the young man to continue among the residents of the Back Bay, Boston, the vital, real method of winning men to Christian service which he has found successful on the East Side in New York. More than one pastorate has been wrecked by the supposition that homiletics is an art which in essence varies with environment. Whereas it is constant. Terminology and subordinate details may vary—the vital things never.

* * *

I was sorry that there was no opportunity to question Mr. Denison. Entirely apart from any question of orthodoxy or heterodoxy, which, after such a statement as his would not have been raised, the subsequent drawing out of a candidate may have its valuable side. It may reveal to his people and his fellow-pastors the flesh of his soul, just as the formal paper outlines its skeleton—to use material figures to describe spiritual things. Confidence may be built up by a flash of the eye, a tone of the voice, a gesture as well as by the logically developed thought accurately expressed. The paper reveals a system of theology; the after-talk the man. In the formal statement the attitude often is negative, defensive, apologetic—it was not so in this case. In the revelation of colloquy following a formal statement a more positive, offensive—using that word as the antithesis of defensive—note may be and often is struck. The formal statement is definition; the colloquy is illumination.

At the recent dinner of the Gridiron Club, Washington, Señor Ojeda, the minister from Spain, is said to have made a remarkable speech, which as reported by word of mouth has made a profound impression at the national capital. A rule of the club forbids all publication of utterances at the meetings, but enough has been said about this speech to justify the statement that it was a splendid tribute by Spain's representative to the valor and magnanimity of the people of this country. Just now, when the Spanish people are keenly feeling this and when the American name and fame are much respected in Spain, is the time for American Protestants to stand back of the International Institute for Girls and establish on firm foundations in Madrid the splendid work which Mrs. Alice Gordon Gulick has carried on at San Sebastian for so many years.

Mr. Dawes at Home

By Rev. J. L. Jenkins, D. D.

For forty years Mr. Dawes spent much time in Washington, but lived in Berkshire, establishing a home first in North Adams, which he occupied for twenty years, then in Pittsfield, where he lived during twenty years of Congressional life and ten following years till his death. We show ourselves in our homes. A fiercer light beats on them than about a throne. They compel greater self-revelations than great assemblies, political or social. It was my good fortune to see much of Mr. Dawes in his home while living myself for fifteen years in Pittsfield and since on numberless visits at his hospitable house. It was delightful to see him at home. Here he opened his treasures of knowledge respecting national events and men of national renown. His memory was crowded with incidents instructive, serious, entertaining, and hence his conversation was attractive, illuminating. When drawn to events of war days he could relate as eye witness much that is now written history, much that has never been written, never can be. The picture he drew of Mr. Lincoln and associates had many lines that only one made familiar with them could trace. Many anecdotes would be related that could be known only by an intimate associate. He chose to speak of others than himself, yet his modest narrative could not conceal the fact that of many events which he reported he was himself a great part.

Modesty goes with greatness and strength. The virtue was in Mr. Dawes, making impossible boastfulness, self-exaltation, discontent at want of recognition, envy at another's success. This to the world outside. While willingly and lovingly acknowledged the head of the household, still he seemed to be in it as one that serveth, quick in attention to others, ever thoughtful of them rather than of self. The courtesy so characteristic of him in all public places never deserted him in his home. It was extended to all, to servants, to his faithful manservant—who on election days took his master to the polls, held the horse while he went in and voted the straight Republican ticket, and then held the horse in his turn while the man went in and voted the straight Democratic ticket—to children, guests, but in its final exhibition it was reserved for his wife, towards whom he to the last bore himself in lover-like ways, and whose death after more than a half century of happy wedded life despoiled his own life and prepared him for his own departure.

It was good to see this man of large knowledge, modest and courteous in a home, living there a life that, if general, would reconstruct and beautify family life throughout the republic. Many men build up commercial and political institutions, many fail in building a home. Here is need of best materials and a master builder. Honor will be given Mr. Dawes for various public services. He deserves honor for the New England home he made, certainly helped to make.

The exterior make-up of Mr. Dawes was exceptionally fine; it repelled the unfit, the vulgar, the criminal, the irreverent. His affiliations were not with men of the baser sort; he had no part with them, never stooped to low expedients in politics, never perverted anything public to personal ends, was never coarse in conversation, never the apologist or defender of wrong, never a scoffer. He was restrained from such acts by an inward personality of rare purity and force.

A man like Mr. Dawes was a good man to have in a town. For years we were fellow-citizens of a town, changed later into a city, a change not favored by its distinguished resident. There is lament that towns suffer for the want of good citizens, that the standard of citizenship is declining, that wise, intelligent, conscientious men are negligent of civic duties. He who honored the home, contributing generously to its good estate, honored the town. He favored whatever in his judgment would benefit—libraries, schools, churches, good men in office. By example he did much to perpetuate a high ideal of citizenship. Few men wear their hearts on their sleeves, few New England men, few New England public men. This not from fear of exposure, rather from fear of intrusions, a desire to protect what is most choice and most personal. So our natural desire to go behind word or deed is withstood by a natural disinclination to permit it. For one, I think the innermost things of Mr. Dawes are not hid nor concealed but manifest. His entire public career was characterized by the purest and loftiest morality. Personally he was pure, temperate in the extreme, honest always, never tempted to fraud or trick, never used public opportunities for personal gain.

As a public man he was advocate of measures educational, philanthropic in character. The college at Washington for deaf mutes is largely his creation. Years he devoted to bringing about right relations between the Indians and the Government. Whatever moved the moral sense in him was favored and supported. He was no materialist. He did not believe that trade alone could make a great nation. There must be a moral basis and the moral basis must be religious. Hence in Pittsfield and Washington, Mr. Dawes was an habitual attendant on public worship. For more than forty years no person in Pittsfield has been more constantly in place in the First Church than Mr. Dawes when at home. This outward fact has much behind it, much of personal habit that should not be named. There was a strange reluctance to participate in open religious exercises, that may have reasonable explanation, that kept him from taking the position of a church member, but that he knew the real substance of religious living is not in doubt by those who best could know it. We may say of Mr. Dawes, "A councilor, a good man and a righteous, who was looking for the kingdom of God."

Rev. Dr. D. W. Forrest, whose book, The Christ of History and Experience, has given him standing among intelligent Christian clergymen and laymen everywhere in the English-speaking world, and who is known in this country by his visit and lectures at Chicago Theological Seminary in 1900, has been summoned from his parish at Skelmorlie to charge of the Morningside United Free Church, Edinburgh, as a colleague and successor to Dr. Mair.

In and Around New York

A New Edifice for North Church

This congregation, long patient in cramped quarters, is now to have a splendid edifice, worthy the Bronx and the denomination. It is to be erected on the present site, with Sunday school quarters divided into three sections, besides a Bible class room, with gymnasium and banquet hall, kitchen and pastor's study, not to mention an auditorium without posts and a gallery for future growth. The front is to be of marble and limestone, and the side and rear walls of sandstone. The style will be Romanesque, with tower, and across the front, a heavy railing with folding gates. A feature of the auditorium will be a dome, glazed with cathedral glass. Pews will be set in circular form. A three-manual organ, with pneumatic action, will be set in a recess behind the pulpit. The location is down town in the sense that the church is surrounded by places of retail business. High apartments are on every hand. The most plentiful feature of the neighborhood is people. The present wooden building has been quite outgrown by the success which Rev. E. B. Kephart and his congregation have achieved. Locally excellent financial support has been given, and now extension bodies are coming to the church's assistance. Plans have just been filed.

Successful Sunday Evening Services

For several weeks Dr. White of the Bible Teachers' Training School has been giving in the chapel of Fifth Avenue Presbyterian Church a series of Sunday evening talks on The Best Chapters in the Bible. Attendance has been good and interest marked. The stated address of the evening is preceded with short talks on subjects that come up during the week's work of the training school, or which are suggested to Dr. White by those interested in the meeting. It used to be said that a Sunday evening service on Fifth Avenue would not succeed because none could be found to attend it, but Dr. White's success and that of Dr. Stires at St. Thomas's Episcopal Church, a few blocks away, prove the contrary.

Conference of Christian Workers

The third annual conference of the National Federation of Churches and Christian Workers was held last week in the Bible House, Mr. J. Cleveland Cady presiding and welcoming the delegates. Reports were given of federation in various cities of the country, Dr. John Knox McLean, president of Pacific Theological Seminary, telling of conditions on the Pacific coast, where Presbyterians and Congregationalists work together to prevent the establishment of more than one church in towns too small to support more. Dr. Alberson of Germantown, Pa., told of a plan for "associate fraternal church membership" advocated in Pennsylvania. It is designed to prevent the lapsing of church membership by those who remove from one locality to another. Dr. Thompson of the Presbyterian Home Board reported that the executive committee had prepared a series of suggestions for local societies desiring to organize on federation lines. Dr. Bell of Dayton, O., talked about the deplorable condition of American cities and looked for improvement by federation in church work. He also prophesied that ten years hence there would be ten per cent. fewer religious bodies than now. The conference closed with a dinner at the St. Denis, Dr. Tomkins of Philadelphia making the principal address. C. N. A.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

By David N. Beach

Chapter IX.

A RIGHTEOUS MAN'S REPENTANCE

THE occurrences at the end of the last chapter belonged to a Monday night. On the morning of the following Saturday there appeared on the bulletin board, in front of the Annie Laurie Mining Company's office, a notice to the effect that there would be a religious service in the hall of the Miners' Club at half past ten o'clock the next morning. When the notice was read by the men, many a heart leaped. It would be the first time at the Annie Laurie Mine.

"Who will preach?" was asked on every hand. "Some friend of the management, visiting the mine, no doubt," was the general reply; and all who could do so, planned to meet the stage when it should arrive at six o'clock that afternoon, and to give the minister a rousing welcome. But the stage was an hour later that night than it had been on Monday, and, at one o'clock in the morning, the men were in bed.

At precisely nine o'clock the next day, the mine bell began ringing. "A fire, an accident," thought everybody; but it rang so deliberately and so cheerfully for the space of exactly five minutes, that Lemuel Higgins, from Connecticut, at the end of the second minute drawled out in his queer way, "Why, ef it ain't the nine o'clock bell a-ringin', same as in Rocky Hill! I declare fer it, ef the Sabbath ain't moved clar out West!" "It is the church bell, the church bell!" shouted some one else, and his cry was caught up all over the camp, while many an eye moistened. Sunday was always quiet, in those days, at the Annie Laurie, but a hush now fell on the camp like the peace of God. The notes of that bell, awakening a thousand memories, of the British Isles, of New England, of the Atlantic seaboard, and of the Interior, healed men's souls like a sacrament.

At just quarter past ten, for precisely five minutes more, the bell rang again in the same manner. Then, for five minutes before the half hour, it tolled, winding up, on the second, with three quick strokes.

On the quarter hour, more than a hundred and fifty men, in their best attire, and, though their appearance was rugged, looking gentlemen, all of them, stood before the Miners' Club. On the first stroke of the bell, the doors swung open, and the men began filing in. As the solemn but cheerful tones of the bell hovered over them, "Isn't it good?" "It is the first time I've felt at home!" "Bless God!" and similar hushed ejaculations burst from the throng; and one, a Scottish Highlander, said, as if out of a trance:

"Therefore will I remember thee from the land of Jordan,
And of the Hermonites, from the hill Mizar!"

When, on the half hour, the triple stroke came, not a man in the camp who could be out of bed, and who was not detained by the few necessary duties of the mine, had failed to enter the hall.

Fresh surprises awaited them. There, on the platform, stood a high-grade portable organ. Under each chair was a book-rack. In each rack were a Bible, a hymn-book, and a small volume containing responsive readings, the Apostles' Creed, a few collects, etc. The books were all of good print, well bound, and stamped with the words:

THE PROPERTY
of
THE CHRISTIAN MEN
of the
ANNIE LAURIE MINE.

On the back cover ran, in the same clear gold letters, the legend:

FROM A FRIEND—HUMBLY MAKING AMENDS.

The man—he was the Highlander just mentioned—who, on request for a volunteer, came forward to play the organ, observed both of the above inscriptions, on a small silver plate, let into the woodwork of the instrument.

As the men read the words, "The Property of the Christian Men of the Annie Laurie Mine," an exulting look came into the faces of scores. Many of them leaned toward one another, as if to touch shoulders. They felt, for the first time, that they were members of a brotherhood more sacred and lasting than that of the Club, or than that of the mine they were all so proud of, or than those indicated by the fraternity badges which some of them wore. And while the Highlander buried his face in his hands, there on his organ stool, awaiting the first hymn, he whispered: "O God, I thank thee for hallowing the Annie Laurie bell. When it summons us to the midnight shift, it will be as thy voice speaking. I thank thee for hallowing this hall. When we debate within its walls, it will be as if the Assembly debated at Westminster."

When the bell began tolling, and no minister appeared, an anxious look came over the company, as if the men had said, "But will there be a service after all?" A few of them had by this time come to know, moreover, through the night watchman, that no such person had arrived by the belated stage. The men sat, however, perfectly silent. As the triple stroke of the bell died away, the ticking of the clock seemed almost painfully loud.

Then Duncan McLeod entered the door, walked straight to the platform, and said, in his swift, inspiring way: "Shall we not bow our heads, all of us, in silent prayer; and then, on a signal, rise, and say together the Lord's Prayer? Let us use, in doing so, the word 'debtors.'"

Like one man the heads went down. The stillness was profound.

"Now!" said Duncan after a little; and, like one man again, the men stood, bent reverently forward, and offered together, as if with one voice, but thunderous from its volume, the most comprehensive of all prayers.

When the men were again seated, and the volunteer organist had been secured, Duncan stated that the company, through Mr. Hope, had now granted the free use of the hall for religious services, as it had all along done for other meetings. "In view of this fact," he added, "it seems proper, before we have done anything at this service but pray, that Mr. Hope should be heard from."

John Hope, who sat with Douglas Campbell half way down the hall, accordingly came forward, and, without ascending the platform, said:

"Will Mr. McLeod and this congregation let me speak from the floor, where I belong? For I count myself one of you in every sense. The only difference which I desire should mark me is, that, as I hold the highest official position at the mine, so I should most serve it and you all.

"A chain of circumstances, still mysterious to me," he continued, "but clear to God, has, to my amazement, made this service possible. It all came very suddenly. Only in the night of Tuesday was it decided upon. A very long telegram leaving here before daylight Wednesday morning, and all Wednesday devoted—by a warm friend of this mine residing in Denver—to carrying out its details, have alone made it possible that organ, books and fittings are here in perfect order for our use at this time. Only Mr. McLeod and I knew that there was to be a service, until the notice was posted yesterday morning. We then took into our confidence three of your number, Messrs. Campbell, McDuff and Sullivan. They at once volunteered to fit the racks, and to put the hall in order; and they have done their work with such silence and reserve that, as I think, what you found here this morning was a surprise to every one except the five persons I have mentioned. Am I not right in this supposition?"

"You are, sir," said George Wilkinson, president of the Miners' Club, rising in his place; "and, while I am on my feet, permit me to say, that I think I express the sentiment of every man present, when I thank those three men, as well as yourself, Mr. McLeod, the Annie Laurie Mining Company, and the unknown donor of these splendid appliances, for what has happened. It, I am sure, particularly touches our hearts, that three of our most esteemed men, holding no official position among us of any sort, were chosen by you to share your confidence, and to render service in preparing this beautiful surprise. This was entirely in keeping with that democratic and considerate spirit which never fails to mark the management of this mine. All who agree with what I have said will please rise," he added; and the whole company rose.

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"Thank you, Mr. President and men of the Annie Laurie Mine, one and all," said John Hope, when all were seated again. "I have but two additional points, which will take only a moment.

"Mr. McLeod, as may not be known to you, entered the University of Edinburgh with the purpose of becoming a minister of the Church of Scotland. While at the university, by extraordinary diligence in taking extra courses of study, he covered not only much scientific and general work, but also most of the ground usual in preparing students for the ministry. He was never licensed to preach, or ordained, because God made clear to him the duty of a different work. I have reason to believe that he turned to the alternate work not without deep regret. He has been very diffident about it, but I have insisted that he should act as minister on this occasion, leaving it for you to determine the course of procedure in the future."

The look of surprise, pride and joy that crept over the men's faces, as he said these words, John Hope will never forget. It constituted as loud a "call to the ministry," from the human side, as ever a man had. Duncan's head was buried in his hands, so he missed it.

"I see, from your lighted faces, that you approve," added John Hope; "but, as I said, arrangements for the time to come will be in your hands. One other point:

"This is the first great step toward realizing what has been my chief ambition for this mine. I want this mine to succeed. I want, if I can bring it about, that every faithful worker at this mine, from lowest to highest, shall share in its prosperity, over and beyond wages. But, most of all, I want this to be a Christian mine, belonging to the Lord Jesus Christ as truly as the boats of the fisher apostles belonged to him. Men, I am hoping that you will stand with me for all these ends.

"Mr. McLeod,"—and here John Hope turned toward the platform,—"by its unvoiced and unrecorded but unmistakable choice, as testified by shining faces, you are the minister of this congregation, subject to its continued approval; and, on its behalf, I hereby declare you to be such."

"Amen!" "Amen!" "Amen!" rose from all sides of the house; and a fervent voice rang out the words: "And would God that every mining company in Colorado had such a president!" To this sentiment the "Amens" were equally as vociferous and unanimous as they had been to that about the minister.

John Hope returned to his seat by Douglas Campbell. Duncan McLeod rose, and said: "I thank you, Mr. Hope and men of the mine. May God add his blessing! As we have begun with speaking to him, let us listen while he speaks to us. Shall we read, responsively, the Eighty-fourth Psalm?"

The place is found without much difficulty. A motion of Duncan's hand brings the audience to its feet. The words,—

> "How amiable are thy tabernacles,
> O Lord of hosts!
> My soul longeth, yea, even fainteth for
> the courts of the Lord:
> My heart and my flesh crieth out for the
> living God,"—

and the rest, concluding with,—

> "O Lord of hosts,
> Blessed is the man that trusteth in thee,"—

are read with deepest feeling, and the men are seated again.

"Since Mr. McPherson has kindly volunteered for the organ," Duncan proceeds, "it has occurred to me that possibly the double quartet of the Miners' Club may be willing to come forward and lead our singing. They should have been consulted before the service, for they may have reasons why they would prefer not to do so,—reasons that we should all respect. The circumstances have prevented such consultation. I therefore take the liberty of asking them in public, and will read a hymn while they think it over. If they are willing, it will be greatly appreciated; but they must feel entirely free to remain in their places."

Duncan begins to read. Before he has finished the first line, eight burly men, book in hand, are on their way to the organ, where they form a double semicircle around Angus McPherson. So, with a "Thank you, gentlemen," Duncan only reads the first stanza of the hymn, as follows:

> "Lord, in the morning thou shalt hear
> My voice ascending high;
> To thee will I direct my prayer,
> To thee lift up mine eye."

Angus McPherson is a fine player. He improvises a moment, in the very spirit of devotion and of the hymn, while the men, who now hear their organ for the first time, note with delight its superb musical quality. Then he runs through the tune; the audience rises; the eight men seize the notes with great, swelling, and yet rich and deeply musical voices; and the entire congregation joins. Not since the morning stars sang together has a hymn to God's praise ascended, until now, from an area more than a hundred miles square, along those mountain sides and over those mountain tops. To many of the men, too, it is the first time that they have ever joined in, and, in some cases, that they have ever heard, adequate Christian praise. The effect is like a miracle. Heads are thrown back, faces are transfigured, living is glorified.

Duncan, when all are seated, reads the Twenty-third Psalm, and the Beatitudes. "Let us pray," he adds, and every head goes down.

"O Lord," he pleads, "make us indeed 'to lie down.' We do not want to. We want always to be bustling about, and doing. We deem our clatter dearer to thee than the love and devotion of our hearts. Forgive us that it is so. May it cease altogether to be so. Make us poor in spirit, and so the kingdom ours. Make us meek, that we may inherit all best things. Make us pure in heart, that we may see God. Forgive us our sins, so many, so dark; perhaps the darker, the better we seem, because much has been given unto such. Be with all whom we love,"—at this point his voice breaks for a moment, and sobbings are heard here and there through the house,—"be with all whom we love, over land and sea. Comfort the sorrowing. Succor the tempted. Strengthen the weak. Bring light out of darkness,"—here he stops for an instant. "Help us to do right. What counts far more, help us to be right. To our rightness—and even that is alone from thee—add thy rightness, even the precious and incomparable fruits of the Holy Spirit. Bless this mine. Make it truly to belong to Jesus Christ. Help Mr. Hope in the fight that cannot but come. May we be a wall of prayer and of fire round about him then. Above all, may we abide in the Lord Jesus, and he in us. In his name we humbly beseech all. Amen."

The men have never heard such praying. Their faces, as they lift their heads, are as if they had seen a vision. "Let us sing,—

> 'How firm a foundation, ye saints of the Lord,'"

says Duncan, and that great consolatory hymn rises heavenward like the voice of many waters.

"All who would like to do so, are invited to remain for three-quarters of an hour of Bible study at eleven forty-five," he announces. "Mr. Hope will lead our study. At seven-thirty tonight there will be a meeting for song, conference and prayer. Also, at seven-thirty Wednesday evening."

Though absorbed in the service, the men are more and more centering their attention on Duncan. No one saw him on Tuesday, but John Hope, and he only for a moment, three or four times, as he entered Duncan's room to do him some service. From Wednesday on, Duncan carried every duty, but avoided people, so that not a dozen of the men had seen him until he appeared in the hall Sunday morning. Others were at the fore early in the service, and Duncan, meantime, kept behind the desk all he could, his face in his hands much of the time. At the hymns, the men had their first chance to study his face. It was drawn, as with suffering. It was spare, as with fasting. It had a pallor, as if body were growing less, and spirit more. His whole aspect emphasized this last. His voice kept its swift, inspirational quality, but it was gentle, tender, pleading, now. It had been kindly authoritative before, but seldom tender. A look, too, was in his face which was never there before, and which the men could not well make out.

"Didna ye mind," said Angus McPherson, after the service, "that something will have been laid upon Duncan, and that he will have borne it, as in atonement, into the Presence Chamber?"

Whatever it was, the men knew that they still had the same old, true, intrepid, inspiring Duncan as of yore, together with a new, and even mightier and more winsome Duncan, though in what respects they could not as yet divine. Their hearts, however, now went out to him as never before. They would have died for him. They bordered on worshiping him.

"I propose making you two short talks, this morning," says Duncan; "and, for the first, if I were taking a text, it would be the words in a part of James 5 : 16 : 'Confess your faults one to another.'

"You remember how things were when this mine began. We were gathering, from everywhere, the nucleus of our own force. Contractors were also here, some erecting buildings; others setting up machinery; others grading. You remember the great immorality. At that stage, on my advice, the management did not insist even on the suspension of Sunday labor. While it had the authority to do so, to exercise that authority would have been like speaking in an unknown tongue; and, by some, would have been deemed an unwarrantable invasion of private

rights. Probably, too, God would be better pleased with those crews working than spending the day as they would have spent it if idle.

"But you recall the company's order the first week that we were by ourselves: That no labor should be performed at the works on Sunday, except the very little that was absolutely necessary; that the pay should be the same for six days as for seven; that the few men required for the necessary Sunday work should not do such work continuously, but alternately with others, either by weeks or by months; and that every man working on Sunday, should have Saturday free in exchange. You remember, too, the memorandum that went with this order, to the effect, that the company desired to interfere with no man's conscience about Sabbath keeping; that it took no stand for ultra Sabbath observance; and that it simply requested, in view of the considerate course outlined in the order, and out of regard, also, for the religious significance of the day, that there be on Sunday a reasonable quiet on the lands of the company, and that games involving groups of people be omitted. To our surprise, in the then moral state of the camp, the men met us more than half way; and our quiet Sundays ever since have been to us an earnest of the vast moral possibilities of our force,—an earnest, I am glad to say, which has been steadily materializing in practical directions more and more. The management, I may add,—as a testimony to the wisdom of the Fourth Commandment,—believes, as a mere matter of pecuniary advantage, that it has been a great gainer by this course, not to speak of several higher considerations.

"So far, so good. The management felt, however, that the matter of religious services belonged with the men. What Mr. Hope has said this morning indicates his sense that autonomy should be yours as regards them. Today's and this week's services are, indeed, called by a member of the management. The reason for this will appear in a moment. After this week, however, all will be in your hands. At the Wednesday night meeting—and it escaped me to say so in giving the notice of it—you will be asked your wish about religious services in the future; and, if you so desire, will have opportunity to appoint a provisional committee to act for you in such matters, —always, in that case, be it said, with the committee responsible to you, and to you only, except as it is responsible to God.

"But regarding religious services,—to be undertaken on the initiative of Christian men, among you and in the management (not, in the latter case, however, as managers, but as individual Christians), —I have steadily advised against holding them; and my opposition has been the cause why, except at funerals, there has never been, until today, a religious service at the Annie Laurie Mine. I may add, that the fact that I have been the cause, has been the reason why, as a concrete way of confessing what I deem to have been my grave error, I have myself announced today's and this week's services, instead of merely withdrawing my opposition, and leaving the initiative to those desirous of starting services.

"The grounds of my opposition were two: first, that, in the immoral conditions when we began, the effect of such services would be, almost inevitably, to draw lines among us, in the 'holier than thou' sense, though not with that intention; whereas we needed, the rather, to fraternize, grow together, and let light, by its own mysterious power, drive out darkness. I believe that this position was sound, both before the contractors left, and for a considerable time afterwards. But for a long period now,—nearly two years, I should say,—our men have maintained a moral tone so excellent, and have so well understood one another, that this position has had neither force nor applicability.

"The second ground of my opposition has been a certain passion for reality, for being rather than seeming, for the kingdom within, as our Saviour said, rather than for the kingdom coming with observation. This principle, in itself, is, of course, correct. It had special applicability when there were here a large number of men prejudiced against religion. To live Christianity rather than to proclaim it, was, under such circumstances and for the time, as I think, the wise course. But that condition has long ceased.

"To have pressed on, then, in adhesion to this principle of silent witnessing for Christ, when the reason for silence no longer existed; and to have neglected its associated principle of public worship, of gospel proclamation, and of uniting and organizing for Christian fellowship, growth and service,—has been contrary to the Bible, to Christ's precept and example, to common sense, and to the longings of the human heart. Think, for instance, of our joy this day! Think how, for nearly two years, there has been no sufficient reason why we should not have had the like joy week by week! Think of the men who, during this period, have died,—in each instance, by God's mercy, such, indeed, in character, that their faces were heavenward,—who went up into a fellowship of the skies, which they had never known through its counterpart on earth; and this for the sole reason that Duncan McLeod, who had studied for the ministry of the Church of Scotland, blocked the way!"

Duncan's voice had been tremulous for several sentences. Here he hid his face in his hands, and bowed it upon the desk. You could feel the convulsive shaking of his frame. Then, with a mighty effort, he commanded himself, dashed away the tears, and said:

"Men, I ask your forgiveness. Now that I have confessed this sin as publicly as it has been committed, and have forsaken it, I feel that God forgives it."

Then the men knew why the legend on the backs of the books, and on the organ, read:

FROM A FRIEND—HUMBLY MAKING AMENDS.

Chapter X., entitled Pentecost Again, will appear next week.

The New Evangelism*

IV. Suggested Modifications in Preaching

By President Henry Churchill King, D. D.

EMPHASIS ON THE TEACHING SIDE

All this means, necessarily, a new emphasis on the *teaching* side of preaching. For one cannot deal chiefly in exhortation and still make clear the laws and conditions of a true spiritual life. And yet the most effective exhortation is often a clear putting of the laws under which we must live out our life. These laws are primarily those of personal relations, and contain in themselves the strongest appeal. But I feel certain that the feeling and will of men are often stirred by preaching beyond the point where they know how to act intelligently. More or less consciously they are crying out for definite instruction. They are exhorted vaguely to some course of conduct, but no definite statement is given them of the precise steps through which they are to enter upon that course. Such vague exhortation is almost worse than useless; for feeling and desire have been aroused only to be fruitlessly dissipated. And we need to remember that it is as true of the sermon as of the theater, that the stirring of emotion that gets no expression, that is not put into act, tends only to a weak sentimentalism. It is of the highest importance, therefore, that the way to the expressive act shall be made unmistakably clear.

A moment's consideration of the need of the *young*, moreover, should make it plain that the extreme reaction from expository and proper doctrinal preaching cannot be justified, but that the teaching side of preaching constantly deserves a large place. The comparatively young constitute not only a large, but far the most hopeful, portion of the field of any minister. And it is vain to expect to make of them intelligent and reliable Christians without much clear and definite instruction. The ease with which great numbers of Christians are swept into Christian Science, and other exegetical and religious extravagancies and vagaries, surely betrays the lack of earlier well-grounded Christian instruction. Nor is a revival of the catechetical class, however wisely conducted, enough; the preaching itself must contain more real teaching. Is it not true that the ideal in preaching seems too often to be that of the isolated, finished essay, rather than that of a part of connected teaching?

* Final article in the series beginning Jan. 17.

A HISTORICAL CATECHISM

If we are not quite to fail in our real duty—especially to the young, but not to the young alone—we must face, more seriously than most Protestant churches have recently done, the work of the Christian teacher. There should be, no doubt, something like real catechetical instruction of the young; though for the very reason that Christianity is a historical and ethical and spiritual religion, this should be primarily and mainly historical, such as is illustrated, for example, in Dr. Bruce's With Open Face.

CAREFUL DISCUSSION OF ELEMENTS

Besides this, there is crying need, in preaching, of much more clear exposition of the *elements* of moral and spiritual and definitely Christian teaching—a careful going over of such questions as: What is it to be a Christian? How does one become a Christian? Why should one be a Christian? A wise and Biblical treatment of these elementary questions, that aims at clearing up misconceptions and reaching a plain, positive and tangible result, takes one really into the deepest and most vital themes and would help not only those not Christians, but tone up the lives of Christians themselves, and make them in turn intelligent, helpful witnesses to others. Even mature and thoughtful Christians are often grateful for a simple, clear but suggestive putting of these very elements of the Christian life.

THE RIGHT KIND OF REPETITION

If the preacher is to be a real teacher, too, he must replace his disguised, more or less unconscious, but still inevitable repetition, with the entirely conscious purposed repetition of the teacher. The great themes are to be returned to, without apology and with clear purpose, again and again, to get and to give the steadily deepening view which can only so come. It is absurd to expect a miscellaneous audience, not primarily students, to get to the bottom of any great theme through a single presentation of it, however able and skillful that presentation may be. And, moreover, this rather small pride of not repeating himself makes a man ingenious in hunting up much smaller themes than those that ought to occupy the attention of himself and of his people. It is more important to have a great theme than a novel theme. And, in truth, the most engrossing things are to be found in delving into the great, rather than in pursuing the new. Least of all does the new evangelism mean a hunting up of such new themes.

Psychologically, I do not see what right we have to expect a people to be steadily built up in Christian truth and grace, where the preaching does not definitely build from week to week on what has preceded, where there is not some clear plan and some real progress. The most brilliant set of miscellaneous discourses ever spoken could not possibly have the building power for either pastor or people of such works as Dr. Horton's, The Teaching of Jesus, or Dr. Dale's Christian Doctrine, both of which were originally prepared as series of sermons for their people.

THE PERSONAL DYNAMIC

Moreover, in our Bible study, in our Sunday school instruction, and in our preaching, have we not too often abandoned the really Christian and only truly scientific way to character, for the essentially pagan and fruitless method of moralizing? The only effective road to character we know is through personal association with the best. Drawing morals, let us be sure, does not make character. Deliverance comes always finally from persons. And when we turn away from the great personal revealers of God in his historical self-manifestation, to our own acute moralizings, we forget that Christianity is a historical religion, and that character is caught, not taught. The one great function, therefore, of the preacher is, ultimately, so to teach and preach as to put his hearers in the presence of the great historical revelation, in the presence of those through whom God most clearly speaks, finally in the presence of Christ, and to let these make their own impression and exert their own divine drawing power.

The dynamic is personal always; in it the lesser personalities, down to the latest Christian, have their share; but the adequate power for the production of the highest character is only in the greatest person, Christ. Only as men are habitually put in his presence is character secure. We come back, thus, to the greatest scientific demand upon the new evangelism; it must be able to put men face to face with the supreme historical manifestation of God in Jesus Christ. Here and here alone is the greatest dynamic for character and life.

Happenings in Washington

By Lillian Camp Whittlesey

Practical Forestry

President Roosevelt in company with Mr. Gifford Pinchot, chief of the Bureau of Forestry, has been doing some practical work in forestry, thinning scientifically a bit of woods a few miles out of town. His was not a Gladstone's ax, swung for exercise only, or a Washington's hacthet, which, unless the story is a myth, spoiled a valuable tree, but an instrument more fit than either of these to go down into history, for it is a symbol of the intense personal interest that the head of the nation takes in a science comparatively new in America, and incidentally in all advanced ways of doing things. State legislatures and the Federal government are waking up to the necessity of forest reserves. The schools where young men can be trained to plant, care for and harvest trees are still new and few. To plan for a hundred years hence is not altogether the spirit of our age, and we have to turn to Germany and learn from her successes that we must care for and renew the forests.

The Carnegie Institution

The Carnegie Institution is just one year old, and to the ordinary mind its title is not indicative of its purpose, which President Gilman says is to advance knowledge. It is not an institution in that it is a housing of bricks and stone where young people are trained, but it is a ten-million dollar fund managed by a board of directors who will use it to promote original research. They have been overwhelmed with suggestions and requests; the larger undertakings await farther consideration another year; for the present, projects involving $10,000 and less are being taken up.

The City Library

It is strange that the capital of the country celebrated its centennial before having a building for a city library. Some ten years ago, a few people, contributing largely of their time, made a beginning in the way of securing books, and the Washington City Library was incorporated. The citizens of the district can get at the disbursement of their own taxes only by act of Congress, and it was not till 1898 that a meager appropriation was made for the running of this small library. The next year came Mr. Carnegie's unexpected announcement of the gift of a library building, if a site and maintenance were furnished. Congress granted the use of a reservation central to the schools and accessible to two lines of cars, and the result is a handsome solid marble building of thirty-six rooms, in a setting of trees and what will soon be again a grassy lawn. The President, the bishop of Washington, Mr. Carnegie, senators, members, the commissioners of the District and not half the prominent citizens who wanted to be there filled every foot of space in the upper hall on opening day. The speeches were excellent. Mr. Carnegie's address indicated that he was in a happy frame of mind, and that he was well pleased with his investment is proved by the fact that the next day he offered another $350,000 to establish branch libraries as they shall be required. The building has little ornamentation within or without. Carved into the granite *exedra* in front of the building are the words, "University for the People." In both the open shelf and reading-rooms the bookcases are placed beneath the windows, and to tall persons seem low. The lighting is excellent, and the whole effect is of space and solidity; the chairs and tables are both firm and comfortable. From ten in the morning till eight at night, people go in and out through the handsome doorways with books, or linger to read, and at two, when the children's room is open, the seats are immediately taken.

Fully one-third of the citizens here are of African descent. The schools for white and black children are distinct; the churches, while open to all, are known as white and colored; the Y. M. C. A. and the social settlement work are along racial lines. But the library is for all; it is a part of the public school system, and the colored people quite as much as the white are making use of it. In the children's room dusky faces outnumber fair ones. In fact, the Washington Free Library confronts at the outset a condition and not a theory.

Y. M. C. A. Anniversary

The Y. M. C. A. has recently had a most successful fiftieth anniversary, giving out announcements of an enlarged building and advance in all lines of work. Thirty good speakers from out of town, who were here to attend the celebration, spoke in as many of the churches on Sunday. Miss Helen Gould was here as a member of the National Woman's Auxiliary. The President attended the banquet and made an earnest speech in which he stated that he had been acquainted especially with three types of Y. M. C. A. work,

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in the army and navy, among railroad men, and among college students. He ended his address with these ringing and characteristic words:

We will make the twentieth century better and not worse than any century that has gone before it, because we will, like this society, approach the problems that face us with a firm resolution that we will strive to make the young men decent, God-fearing, law-abiding, honor-loving, justice-doing, and will also make them fearless and strong to hold their own in the hurly burly of this world's work, able to strive mightily that the forces of right may be triumphant in the end.

At the Capitol

The Statehood Bill in the Senate is something of a cloak impeding other and important legislation. The eulogies to Senator McMillan, which read so well and were feeling and beautiful tributes, were listened to by not more than twenty of his colleagues. In the House, where there is always an appearance of activity, there is almost nothing doing. It is not expected that the next three weeks will furnish sensations or surprises in the way of legislation. Important measures which if passed would immortalize the fifty-seventh Congress will probably be left to the renown of the fifty-eighth.

An Enlarging Church

The Mt. Pleasant Congregational Church, with a membership nearing 500 and a house of worship begun that will seat but 350, feels both compelled and inspired to complete its edifice. To do this will require $25,000, and the people have bravely undertaken the work, expecting by another year to have an audience room that will seat 900. The field is important, the location strategic, the people and pastor, Rev. M. Ross Fishburn, in perfect accord. It makes one wish that some benefactor of churches would appear who would double the sum to be raised that the building might be still larger, have its main audience room on the first floor and be in all respects an equipment which the denomination requires for the housing of its second largest church in a rapidly developing resident section of the capital.

In and Around Chicago

Sunday School Week

The defenders of present methods in Sunday schools have taken time by the forelock and have been holding meetings during this week apparently in order to discount any influence which might be exerted against the International lesson system by the convention which is to be held here next week. Ostensibly the meetings are under the auspices of the Cook County Sunday School Association and in preparation for Decision Day, which comes Sunday, Feb. 8. Meetings were held Sunday, Feb. 1, in South Chicago and in Austin and were made enthusiastic by the presence of able and eloquent speakers. At a union ministers' meeting, Monday, Mr. Alfred Day and Dr. John Potts, chairman of the International committee, presented the cause of Sunday schools admirably. Dr. Potts, while admitting the need of better teachers, cautioned the managers of Sunday schools against the danger of placing the standard so high as to compel the withdrawal from service of ninety-five per cent. of those who, whatever their lack of training, have yet for years done excellent work in them. He said it is the duty of every pastor to form a class for the training of his own teachers. Mr. Day insisted upon the duty of teaching the Bible as it has been hitherto received and not as presented by the "higher critics." Both these gentlemen are from Canada and are fine specimens of Canadian eloquence and earnestness. During the week meetings were held in each section of the city, also in Evanston and Oak Park. No reference was made in the Monday meeting to the effort to secure better teaching in our Sunday schools or in answer to the criticism of the refusal of the Denver convention to prepare a graded system of lessons, although it seemed to be taken for granted that an attempt is to be made by some one to overthrow the International system. The men who have signed the call for the convention next week do not understand that the convention is hostile to this system, but they are anxious to have it improved and that very much.

Travesty of Justice

No more surprising verdict has been rendered for many a day than that which has acquitted James Kilroy of the murder of Harry Ferris. Judge Brentano, before whom the case was tried, pronounces it "deplorable and regrettable," "entirely hostile to the administration of justice." Kilroy was a union picket and Ferris was a non-union foreman. Kilroy and Graves were hired, so it was asserted, by their union to lay in wait for Ferris and put him out of the way. Graves has not been caught, but Ferris was his accomplice, and even if he did not fire the fatal bullet was party to it. He has long been known as a dangerous man and in his scuffles with policemen has wounded at least half a dozen of them. The murder was committed Nov. 24, 1900. There are other indictments against the accused man, so that this acquittal has not given him his liberty. There are indictments, too, against several other men who are charged with taking the lives of non-union men. It ought to be said that the unions themselves declare that they have not counseled violence and have never, as witnesses against them have asserted, sought the lives of the men who have taken the places their members have left vacant.

Charge Against Chicago

Still this verdict will go a long way towards justifying the charges of lawlessness which have been made against Chicago throughout the country, and which have been made anew and with emphasis by Mr. D. M. Parry of Indianapolis, president of the National Manufacturers' Association, in an address delivered here Feb. 4, at the meeting of the association. Mr. Parry condemned the labor unions, not for organizing—that he approves—but for using the power of their organization "to establish rules of the picket, boycott and the bludgeon." He would respect and defend the rights of the laboring man, but in order to withstand the socialistic and anarchistic demands of labor associations he would have manufacturers organize and protect themselves. Mr. Parry accused Mayor Harrison of abetting labor unions in criminal acts and of refusing aid of police to the manufacturer when his work or his plant have been in danger. It is certainly true that manufacturers are leaving Chicago, and that those who might come here are going elsewhere. The only reason one hears for this is "the labor troubles."

The Traction Question

The supreme question in Chicago at present is, What sort of a franchise shall be granted our city railways? Every one demands better service than has hitherto been given. Some want lower fares. All want a larger revenue for the city. Some call for municipal ownership. The Federation of Labor asks the council to refrain from granting any franchise at all and to take possession of the railways at once. There is certainly a very urgent demand on the part of a great many people for municipal ownership. Not all of the people who make this demand are in favor of action which would be tantamount to confiscation. But the majority of the citizens would favor renewal of franchises with provision for municipal ownership on terms which would be just to the present operating companies, to the city and to the public.

More Capital Needed

In order to obtain anything like the service the people call for, millions of money, some say from fifty to seventy-five, must be expended. That amount cannot be obtained unless its investment is made safe. A protective committee, representing the Union Traction Company and indirectly the systems of the North and West Side street railway companies, has been appointed, while the City Railway Company, which operates the roads on the South Side, is making its request for a new franchise through its regular attorney. Men from New York representing capital are here and are meeting nearly every day a committee from the council and are thus striving to ascertain what the city demands before drawing an ordinance for the council to pass. So far as one can judge, the railways are not seeking to take any advantage of the city or doing anything to prevent the legislature from passing a law under which the city may in time purchase and operate all its lines of transportation. The character and standing of the men who represent the city, as well as of the men who represent the railways, are too high to justify any suspicion of wrongdoing on either side.

Installation at North Church

On Feb. 5 Rev. Edgar H. Libby was installed pastor of North Congregational Church, Englewood, Chicago. The occasion was unique in that it ratified an agreement between two pastors to exchange churches, Mr. Libby coming to Englewood and Mr. Reynolds, who had served the Englewood church eleven years and till he was broken in health, going to Downer's Grove, a suburb about sixteen miles from the city. The exchange was made after careful consideration and with unanimity on the part of both congregations. Mr. Libby is strong and vigorous and equal to the burdens of the city parish, and Mr. Reynolds finds in the country parish enough to do and yet not more than his strength permits him to undertake.

Chicago, Feb. 7. FRANKLIN.

Education

President King of Oberlin was host at a dinner soon after the opening of the winter period, at which the general faculty and trustees were the guests. It is hoped this gathering may be made an annual affair. It is the only opportunity for the faculties of the affiliated schools of the college to discuss together the needs and plans of their respective departments. The Conservatory of Music, the academy, the college department, the theological seminary and the trustees were represented on the program.

Wheaton Seminary, Norton, Mass., which is flourishing in more ways than one, last week formally opened its commodious and well-equipped gymnasium. Dr. Sargent of Harvard in his address on the necessity of physical training for women made the suggestive statement that today women excel men in their intelligent use of gymnasia when provided for them. The new building is 95 by 45 feet, with a front projection. The exterior is brick, with trimmings of white marble. The architecture is dignified old colonial.

XUM

Closet and Altar

MY NEIGHBOR

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.

To see good in a heart that seems evil is to beget good there.—*William Henry Phelps.*

When we ourselves least kindly are
We deem the world unkind;
Dark hearts, in flowers where honey lies,
Only the poison find.

A bright horizon out at sea
Obscures the distant ships;
Rough hearts look smooth and beautiful
In charity's eclipse.

Then mercy, Lord! more mercy still!
Make me all light within,
Self-hating and compassionate
And blind to others' sin.

'Tis not enough to weep my sins,
'Tis but one step to heaven;
When I am kind to others, then
I know myself forgiven.

—*F. W. Faber.*

Shall we make a new rule of life from tonight: always to try to be a little kinder than is necessary?—*J. M. Barrie.*

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are so not through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—*Mary R. S. Andrews.*

God gives us all time; we should give each other time too.—*George Macdonald.*

Is the fact of a man's character or temper not agreeing with ours, of his not showing much indulgence to our pride and in general to our passions, of his not having the same disposition of spirit as ours, a reason for us to hate him? Has not everybody his own free will, his own character, temperament, habits, passions and ways? Ought we not to be indulgent to every one, to respect every one's personal freedom, which even the Lord did not violate?—*John Sergieff.*

All Love greatens and glorifies
Till God's aglow, to the loving eyes,
In what was mere earth before.

—*R. Browning.*

There is love and there is justice. Justice is for oneself, love is for others.—*R. L. Stevenson.*

O Lord, grant to us so to love Thee with all our heart, with all our mind, and all our soul, and our neighbor for Thy sake; that the grace of charity and brotherly love may dwell in us, and all envy, harshness, and ill will may die in us. And fill our hearts with feelings of love, kindness and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow Thee, who art Thyself the true and perfect Love. Amen.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 15, Sunday. *The Argument of Trust.—Matt.* 6: 25-34.

If we could really shut out anxious thought what a restful place the world might be. Who has measured the sufferings of foreboding? Here are glimpses into the childhood of our Lord. The beauty of the world had spoken to him and its suggestion for the hidden life had thrilled his heart. Note that these are brief lives for which God provides—much shorter than our own. The point is not that life is untroubled or secure, but that it is in God's care.

Feb. 16. *The Law of Judgments.—Matt.* 7: 1-6.

A warning against censoriousness. Here the older law of like for like survives. God takes our word for our will. As we judge others he takes it for granted that we wish to be judged. Why not? It will be only God's following our example. In other words, our charity measures our capacity for receiving charity. Is there any more unnoticed sin than this? The dogs—the swine—are the ribald many who make sport of holy things. This is a word for the privacies and reserves of fellowship with Christ.

Feb. 17. *The Golden Rule.—Matt.* 7: 7-12.

The order here is the order of the Ten Commandments and the Lord's Prayer. First toward God, ask, seek, knock. Are there any promises of blessing to those who do not ask? Then this Golden Rule toward men. This law is positive, only fulfilled in action. How insistent is that word, Do! Refraining is often easy, action is hard. If your neighbor is unkind mere abstaining from unkindness leaves you on the lower level—you must be kind. It is overcoming to which we are called.

Feb. 18. *The Narrow Gate.—Matt.* 7: 13-23.

The kingdom is for the spiritually venturesome. He who risks nothing for God cannot expect to receive much from him. Jesus has no encouragement for careless choosing or an easy-going life. What solemn contrast of these entrances and paths! The words must be read in connection with the preceding argument of trust. He is not bringing in again anxiety, but urging a far-seeing moral earnestness. Initial difficulties are barriers for weaklings. The gates are measured by the goal.

Feb. 19. *The Parable of Foundations. Matt.* 7: 24-28.

The picture of the man in earnest grows before our eyes. He digs and deepens—he is searching for the rock foundation. The sermon begins with beatitudes, it ends with warnings. The rains descended, the winds blew—none shall escape the testing time. Hearing is not enough, the house that stands is the house of him who hears and does the will of God.

Feb. 20. *Healing and Praying.—Luke* 5: 12-16.

The leper was an outcast—his request in popular belief an impossibility. But the appeal of faith was irresistible and the answer of Jesus immediate. The leper contributed desire and faith, Christ did the rest. The thronging multitudes drew heavily on his sympathy, then he withdrew to pray.

Feb. 21. *Commending Faith.—Matt.* 8: 5-13.

The centurion asked nothing for himself, it was for his servant, who may have been a Jew. He had formed a distinct and honorable idea of Christ's authority, suggested by his own experience. In Christ's sphere of healing this authority was as direct and absolute as his own over the soldiers under him. It was this imagination and simplicity of confidence which won Christ's commendation.

For Endeavorers

PRAYER MEETING

BY REV. H A. BRIDGMAN

Topic, Feb. 22-28. An evening with home missions. Acts 1: 6-8.

Since in the program for the year these missionary evenings occur more frequently than ever before, a systematic plan ought to be adopted whereby the greatest good will result to the greatest number. Far better than a long, instructive talk by pastor or leader is the division, each time, of the work of investigation among three or four persons. Nothing so promotes interest in missions as the putting forth of a little time and energy in order to find out about them. If at the end of the year a dozen persons in the society have learned how to get at the sources of intelligence and in an interesting way to present what they have found to their fellow Endeavorers, the gain to the whole society will be great.

Equipment. Never forget the map. In this case it ought to be a map of the United States, and, if possible, of Alaska, Cuba and Porto Rico. A map of the state in which a given church is located is also desirable. As to books, among the standard volumes are Josiah Strong's Our Country, The New Era, and the Twentieth Century City, Mr. Puddefoot's The Minute Man on the Frontier, Rev. Ephraim Adams's Iowa Band. Get from the Woman's Home Missionary Association, Boston, its admirable list of books.

Scope and method. The program can be made comprehensive or specific—that is, you can try to get a bird's-eye view of the entire home missionary field, including such opposite types as that in decaying New England communities, on the frontier of civilization, in the city slums, or among the foreign populations to be found here and there throughout the country. The other plan would be to confine attention to some particular field and movement—like the Indians, the Negroes, the mountain whites, or like a single Western state—say Indiana or Kansas, each of which is exploited in an interesting fashion in the January *Home Missionary.*

The heroes and the heroic element. No missionary meeting ought to ignore the human factors in missions. We can point with pride to such stalwart, devoted souls as Whitman and Eels, Joseph Ward and members of the Iowa and Washington bands, to Post and Goodell, to Cravath and De Forest, who went into the newer regions and at great cost to themselves established the foundations of schools and churches. These have gone to their reward, but there is a great company of living workers who deserve to rank with them and to be known and honored by the churches that support the work. The right sort of fiction, like Black Rock and The Sky Pilot, helps in the picturing to our imagination of home missionary endeavor.

What local fruit can be harvested. An evening with home missions is an excellent thing, but a permanent interest in the progress of the kingdom of God throughout the length and breadth of our beloved land is the ideal at which to aim. Try to make this meeting fruit into an appetite for home missionary news all through the year. Why not apply to some extent the Forward Movement idea in foreign missions to the relationship between the local church and the home missionary field? If you have a Negro boy in one of the A. M. A. schools whose tuition you are paying or if you are corresponding with the wife of a home missionary in Oregon or if you occasionally invite a worker in a hard city field to address your society or if you plan to have one prayer every week for home missions, you will be likely to conserve and increase the interest aroused by this meeting.

XUM

The Home and Its Outlook

Fatherhood

I heard a star at morning sing—
A little, soft, six-sided star;
It seemed to sing of everything
Impossible and pure and far.

I said, if only I might live
A little nearer to that ray,
If I might only climb to it
A little nearer every day.

God said, there is a way less hard,
That star is not so undefiled
As one that shall be born to you—
The spirit of a little child.

O little star that came to me
Out of those heights and depths of blue—
Nearer remains that morning star
Than you to me, than me to you.

—*R. Le Gallienne, in Mr. Sun and Mrs. Moon.*

Life and Love

Most men know love but as a part of life;
They hide it in some corner of the breast
Even from themselves: and only when they rest,
In the brief pauses of that earthly strife
Wherewith our world might else be not so rife,
They draw it forth (as one draws forth a toy,
To soothe some ardent, kiss-exacting boy),
And hold it up to mother, child or wife.
Ah me! Why may not life and love be one?
Why walk we thus alone when at our side
Love like a visible god might be our guide?
How would the marts grow noble, and the street,
Worn like a dungeon floor with weary feet,
Seem then a golden courtway of the sun.

—*Henry Timrod.*

Remember to Commend "I was *so* afraid you weren't going to notice," said a shy little girl, on being commended for greater proficiency in the management of that baffling instrument, the fork, and her sigh of relief and pleasure went straight to her mother's heart. The art of "justly mingling praise and blame" is a difficult one to learn and delicate to practice, and this is a busy world for mothers. The children's little faults of habit and manner attract attention easily enough, and they are reprimanded with the sharpness that comes of exasperated nerves. But by the time patient, childish effort has overcome them they are forgotten by the rest of the household, and the expected praise is not given. These things ought not so to be.

Taking Interest "I've come to the conclusion," said a young man, "that the most attractive girls are those who seem most interested in people and things. A girl may be pretty and bright, but if she isn't interested she doesn't count for much." He had just returned from a gay house party, and this was one of the general impressions gained in his new experiences. His opinion in regard to girls is doubtless shared by most of us in regard to both men and women. The ones with whom we enjoy talking, who brighten and enrich our lives, to whom we turn for sympathy and aid, are those who take interest—interest not only in us, but in people and things in general. They are full of life and enthusiasm and are eager to increase their knowledge and usefulness. Few things are more dispiriting than to be told, "No doubt that is all true, but I am not at all interested." And while few are so lacking in courtesy as to say this, there are many who show it by their bored manner while talking, by their wandering eyes and by general unresponsiveness. The habit of being interested can be easily cultivated, and, like most good things, it has its root in unselfishness and needs only a kind heart for rapid growth.

The De-microbized Infant

BY HELEN CAMPBELL

"Yes," said the chairman of the club section for Child Study, "we have just had the nursery hospitalized, if I may coin a word. I mean that the woodwork is now all perfectly plain surfaces; not a hint of groove or ornament of any nature, and so, absolutely microbe proof. My aim is to eliminate all such possibility from infant life. The nursery of the future may probably be of glass, a mammoth incubator so to speak. Perhaps the public nurseries which are certainly to come, for the children of the poor at any rate, will be constructed on this plan."

The speaker looked about her blandly, the smooth flow of her practiced voice evidently a source of satisfaction.

"You are so progressive, dear Mrs. Champney," murmured the listeners in the little group which had lingered after the hour given to the Child Study section of the busiest club in a city where all women were expected to belong to at least one. This club demonstrated week by week, or believed that it did—which for the time being answered the same purpose—that women could meet every claim of this expansive Western social life and its free hospitality, dress to a charm, entertain through a whole season with no collapse, and at the same time keep pace with the latest word on any subject the club elected to handle. It handled everything.

Today the subject under discussion brought terror to every young mother in the section—What We Are to do with the Child. In the interrogative form there would have been a loophole of retreat, but that the chairman had no intention of permitting. The law was there, item by item. How were the mothers who handled moderate incomes, every dollar wanted two ways at once, to meet the requirements of the new faith?

Smooth surfaces? Not an inch of woodwork in any of the homes from which they came, not a piece of furniture but was grooved and beveled and generally bejuggled to an extent calculated to fill every home-seeking microbe with joy. As for a trained nurse for each infant, that too was impossible, and the youngest mother sighed as she reflected on the crowding demands such active progressiveness made on the parent, and wondered if the chairman really lived up to them all.

"The child and the microbe," she found herself saying half aloud, and her neighbor, a new-comer with beautiful dark eyes into which a twinkle had come, turned to the first speaker.

"May it not be, Mrs. Champney, that this anti-microbe crusade will end as the butter microbe one ended—a general devitalization all round, and a new culture school for the thing they had driven out?"

The chairman's face expressed both surprise and bland disapproval. "I hardly understand the application, Mrs. Brenton. It surely cannot be your meaning that the child is not to be protected?"

"Not at all. I will tell you the butter microbe tale, which I know because my husband was the chemist then in charge of the laboratory and I was sometimes his assistant. It was the laboratory of an agricultural experiment station, and the question was how to secure absolute purity and fine flavor, the perfection of method, with some butter to be tested by experts—the utmost the nineteenth century could do with butter. It was done. Shelves, tins, churns and all receptacles—everything was disinfected, sterilized and all the rest, to the *n*th degree. The product looked well; as golden and fine-grained as the most exacting could demand, with the singular fact added, *there was no taste in it.* To sum it all up, innumerable experiments proved that it was the banished microbe which had given the flavor; and the result is that butter bacteria of the true flavor are now cultivated and sent by mail! Total elimination of what nature put there for her own purposes does not always work."

"Then you mean," the young mother began, turning quickly. She had a fair portion of brains, though much cumbered by miscellaneous accumulation of unassorted knowledge. This wise woman she knew, silent as she had usually chosen to be, owned the sum and essence of all knowledge—wisdom. "Tell us just what you mean," she urged. "You always help us."

"It is only that I am quite convinced that 'the child with a beautifully perfected non-bacterial life,' in a sterilized nursery, is as distinctly what we don't want as the devitalized butter.

"It is all right perhaps in the beginning, for those first weeks are chiefly for feeding and sleep. But then in the helpless little animal there begins to dawn a will, a personality, the first unfolding of all that is the soul—the spiritual life of man. Now your baby needs a succession of interests much more than his elders; things to see and hear and handle, and he is *bored*, yes, distinctly bored, if they are lacking, and cries because of that fact.

"Do you know that Charles Booth, in that wonderful piece of work, Life and Labor of the People, contends that in respect to real entertainment the children of the relatively poor are least at a disadvantage? They see life in the family room, interesting domestic work on the part of the mother, and in the streets into which they are carried at all hours. Not hygienic, but surely never dull. Wherever the mother is busily at work in a round of household occupations—I do not mean the laboring woman, but she

who perhaps does most of her own work—the child is sure of some entertainment as well as of natural development. The woman who understands this sees that she is already educator, the kindergarten coming presently to her aid, it is true, but not displacing the training of life itself. At just this point one could talk an hour, but I am going to let a very wise man sum it all up:

"'In place of the fascinations of the life which holds the almost constant presence of the mother, part of whose education should have been to make her more various, more interesting, more untiring than the hired nurse is ever likely to be, what does the latest thing call for? A carefully secluded, non-bacterial nursery, guarded by a virtuous, punctual, invariable, conscientious rather than emotional nurse. . . . A fashionable mother can hardly visit it more than once a day or so, and thus the child relapses into the bored care of its bored hireling for another day, the nurse attending to the natural interests of her own life and the child considered good in proportion as it does not worry.'

"You will none of you agree with the next bit, which follows his statement: 'The ideal environment should no doubt center about a nursery—a clean, airy, brightly lighted, brilliantly adorned room, into which there should be a frequent coming and going of things and people. . . . In the homely, convenient, servantless abode over which the able-bodied, capable, skillful, civilized women of the future will preside, the child will naturally follow its mother's morning activities from room to room.'"

The speaker paused. Something like a muffled shriek sounded from the hearers, and the chairman flushed with indignation.

"Servantless? Such a condition can hardly apply to civilization as we understand it."

"No, not as we understand, it perhaps, but we are approaching the dawn at last of a day in which just this is to happen. Don't be troubled. When it comes, only the noblest order of education will fit the woman for just the work she will know then to be the God-appointed one; mere drudgery will be cared for by science—her part is to be home-making at its highest."

She was gone, but there had been tears in her eyes as she ended, and the chairman shook her head.

"Simply crazy notions," she said, and went her way toward her own sterilized domain.

Cooking in Colorado

A young housekeeper lately removed to Colorado writes her experiences in cooking at an elevation of 9,000 feet. Until she learned to cover every utensil tightly, beans boiled two days remained as hard as pebbles, and eggs were half raw after being in boiling water several hours. The usual amount of baking powder put into biscuits caused them to leap out of the pan when the oven door was opened, something like the advertising pictures of some of the newest foods. Is there any reason why the dietary experts who now write cook-books should not make some allusion to the effect of altitudes and climates on the action of heat in cooking?—*New York Evening Post.*

Mother's Valentine

By Annie Hamilton Donnell

"My kind only costs ten cents," Roxy explained.

"Mine costs *five!*" piped little Puss, importantly, as if a five-cent valentine must be much more valuable than a ten-cent one.

"I've picked out two twenty-five-centers," Andy said, over the edge of his First Book in Latin; "of course I couldn't send Miss Pitcher and the principal cheaper ones than that."

"Nor me—*I*, I mean—cheaper ones to Miss Rebecca and Milly Pollock," chimed in Jess, over the edge of *her* book. "My, Milly's going to get some per-fect beauties! One's a dollar!"

Mother was mending stockings in her corner. All these remarks were made to her, of course. It was queer she did not answer. There was a tiny space of silence and then the remarks began again at Roxy and went the same rounds—all of them valentine remarks, as before. Thursday was Valentine's Day, didn't Mother know?

"She isn't asleep; her eyes are open," whispered Jess.

"She's thinkin' of stockin's," whispered Roxy, guiltily. "There's 'normous big holes in mine. I don't s'pose holes remind folks of valentines."

Andy conjugated "*amabo, amabis, amabit*," three times through. Then he went on to the perfect tense and learned that. There was plenty of time before Mother spoke.

"Children," she said at last, and the oddest little quiver quaver was in her sweet voice, "I've got to disappoint you; I can't spare you any valentine money this time. It—it's a pretty hard year."

No valentine money! Not send *any* to anybody! The four children round the table drew a long breath that, coming at almost the same instant, seemed to raise a little breeze and blow their disappointment across the room to Mother. At any rate, she seemed to feel it and shiver a little.

"But—but Miss Rebecca," faltered Jess, "I've always sent her one, and all the girls are going to"—

"Sh, can't you?" muttered Andy behind the Latin book. "I guess Miss Rebeccas aren't any more important than Miss Pitchers and presidents!"

"O, my shole! O, my shole!" suddenly burst out little Puss, as if it had just occurred to her to wail. "I was a-goin' to send my valingtimes to me!"

Of course they laughed at Puss, and at that the little breeze of sighs died down. But so did the laugh, very quickly, and all four faces sobered again.

"Let me tell you about it, honeys," Mother said, gently, in the middle of Roxy's biggest hole. "It's this way: Mother's feeling pretty poor just now. One of the banks she had a little money in has failed. If Father had lived"—the gentle voice shook a little, as if it were going over a hard road—"but—but it's different now. We shall have to give up other things besides valentines—Pompey and Sally Ann."

"Pompey and Sally Ann!" Four pairs of eyes flew wide open. The breeze freshened again. But the dusting and dishwashing and the brushing up? Sally Ann did all those things. Would they have to go undusted and unswept and eat on the breakfast plates at dinner time? And Pompey? why, Pompey chopped the kindlings and filled the water pails and weeded the flower beds! How could Mother get along without Pompey? You had to kindle fires in cook stoves and drink water if savings banks did fail; of course you *could* get on without pansies and poppies.

"We must get along," Mother said, quietly. "Just this minute I'm sorrier about the valentines, dearies. But you can give them up, don't you think? I never had a valentine in my life."

"Mother Marg'ret!"

"Mother Margaret *Knapp!*"

"O, my shole!"

A little after the children went to bed that same night a ghost appeared in Andy's doorway, in the moonlight.

"You awake, Andy?"

"Me? What? I'll pinch myself and see."

"Well, you found out?" giggled the little white ghost.

"Yes, I'm awake. What's up?"

"Me. I am. I've come to call a meeting of the Mother's Benefit Society. It's in my room on two chairs and the edge o' the bed. Come on—Roxy and Puss are there."

"I'll be the chairman, because I'm the only one in a chair—Puss has tumbled off hers!" whispered Jess to the assembled society. "I'll only make a teeny, weeny little speech. Mother's the text to it—le's send Mother a valentine! There, that's it!"

"Can't; we've failed," muttered Andy, gloomily.

"Yes, we've failed—we can't," echoed Roxy with a groan.

"Where! Where! Where've we sailed to?" Puss woke up to murmur, drowsily.

"*You* sailed to Noddle's Island—better go right back," said Jess. Then to the others: "But, honest, we can send her one—I've thought of a way." And in an eager little whisper she detailed her plan. The others listened gravely. In the little moon-lighted room they made a quaint picture that angels, slipping down the path of soft light to peep at, would have liked to see. Three of them planning together eagerly, the fourth little ghost curled up on the floor asleep.

"All right, then, we'll make it tomorrow."

"Yes, tomorrow. Don't anybody tell!"

"Mum's the word."

And the Mother's Benefit Society went back to bed.

There are valentines, and there are valentines. Some with lace flounces and veils; some with wreaths of flowers, and some with little Dan Cupids on them. There are five-cent and ten-cent and fifty-cent valentines, and dollar ones, like what Milly Pollock was going to buy. But I wonder if there was ever a valentine before, or after, just like Mother's? It was an original one. It took two days to make it. In the first place, there were

four separate handwritings to be practiced and perfected. Puss's was the worst, of course, and then Roxy's. Such wabbly *p*'s and *q*'s! The lines slid down hill so, and then slid up hill! The capitals got fastened on to the wrong words in such a discouraging way! And, then, Puss's clumsy little digits would make inky trails in the wake of the pen.

"I'm discouraged to pieces!" sighed Jess, at the sixth trial of her patience.

"I'm discullidged, too,—O, my shole!" moaned little Puss, inkily. "I feel sick inside o' me—I don't fell well! I guess I've caught something."

But in the end the valentine was ready. Andy made an envelope for it out of tinted paper and Jess addressed it in her best handwriting.

"There ought to be a little Love on the outside, with a bow and arrow," said Andy, in a critical tone.

"Or a red, bleedy heart that he'd just shot a arrow into," commented Roxy. Jess smiled.

"The Love is inside," she said, "Mother'll find it."

They slid it under the front door and ran away. Mother answered the loud knock and found it lying—pink-tinted and big and mysterious—on the rug inside. "Why!" she murmured, and picked it up.

Spread out to its fullest extent it made quite an imposing appearance. Mother uttered a little low sound as she read it. It was in four "verses," with a sort of prelude or introduction in illuminated text. Andy had done the illuminating and Jess the "texting," as she said.

"This is to sirtify that we all love Mother with our souls and hearts and all that in us is. We will be her VALENTINES from this time fourth. God Bless Her. Amen.

I, Andy, will chop the kindling,
And fill the water pail,
And weed the flowers, in all the bowers,
And try to be Pompey intall.

[The legal term at the end was the result of patient research. Jess said it gave an air to the whole valentine.]

I, Jess, will wash the dishes,
From this time fourth, forever,
As much as I can, like Sally Ann,
And try to break them never.

I, Roxy, will brush *up* under
The tables and the chairs,
And every week, willing and meek,
I'll brush *down* all the stairs.

I'll dust with the feather duster,
(I am called Puss, in play,)
I'll be good to Mother and not be a bother,
And do what I'm told all day."

(Puss had not "composed" her verse, only printed it laboriously with her cramped, aching, inky little fingers. It had taken seven copies.)

The valentine was signed with four full names. The "Elizabeth Emory Knapp" at the tip end almost startled Mother at first, till she remembered. Who had ever called Puss Elizabeth Emory Knapp?

Outside the door something rustled softly; then something giggled. Inside, Mother read her beautiful first valentine again and again, with the choke in her throat getting a little chokier every time. Her sweet, worn face grew softly radiant. Then Mother opened the door and her arms—wide—and gathered in all her four little live valentines.

The Home Forum

Revival of Paganism

The article by Rev. W. B. Forbush on the Fighting Instinct in Boys is a sign to me—for Mr. Forbush represents a multitude of teachers in and out of the church—that pagan and Christian ideals are going to lock horns for another serious struggle. His views are thoroughly pagan and Jewish, and not of the New Testament and of Christ. If the cross is the *power* of God, then the sword and the fist are not. The mistake made by the pagan school of Mr. Forbush is in assuming—just as the pagans of the early centuries did—that a crucified Messiah is a weakling, that love and meekness are not powers. He needs to remember that Christ demonstrates that love and non-resistance are actually powers—the *power* of God for overcoming evil.

My heart grows sick when I think that from our President to hundreds of pulpits and thousands of teachers' desks, there is being preached the gospel of Cæsar and Mahomet—the conquest of the world by force. But I have faith in the power of Christ to righten this in time.

Will this produce energy-less weaklings? On the contrary, it requires more pluck and strength and manhood to let one's own blood for others than to let the blood of others. Further, a race of fighters—as notice Pres. David Starr Jordan's little book on The Blood of the Nation—becomes proud, vain, cruel and finally degenerate.

Shall our boys have held before them pagan or Christian ideals?—this is the question.

Oak Park, Ill. SYDNEY STRONG.

Hygienic Food Possible

In answer to your article, The Trouble with Hygienic Food, I would say (having had experience with a large family for a number of years) that if the mother has a will of her own and can use it children can be trained into healthy appetites, particularly if you begin with them young enough. Discard sweets and the appetite for healthful food takes the place of the longing for candy. A good bread and butter and meat appetite is worth cultivating. Leave off the foolish things and very soon the hungry children will love healthful food. If the mother eats hygienically herself she will find she has a stronger will to deal with these problems and children soon get the best of a weak-willed woman. C. A. G. P.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

7. TRANSPOSITIONS

I.

Some wise German ONE has said, "Time gives answers good and bad,
But in Patience's vestibule the BEST are always had."
Ah, how many through the TWO lose the good they might have won,
By insisting on an answer ere Time its work has done.
So never seek to hurry the thread that's spun by Fate,
For "all things come to him who knoweth how to wait."

II.

Don't ONE that simple waiting will bring what you desire,
For folded hands will never raise us up to regions higher;
Don't "sit and sing yourself away in everlasting bliss,"
For, if you do, as sure as fate, the longed-for TWO you'll miss;
And, if you'll scan the maxim close you'll find it plainly state
That "all things come to him who knoweth HOW to wait."

H. C. LAUGHLIN.

8. A BIOGRAPHICAL DINNER

We have lately entertained some celebrities at dinner, and our new NEW ENGLAND AUTHORESS proved quite equal to the occasion, though when she is TWO ENGLISH POETS a PRESIDENT OF FRANCE she sometimes POET it, when she is careless about her fire, which is usually made of AMERICAN PAINTER with the addition of a little ENGLISH JURIST. She used two NEW ENGLAND POET of flour for her bread, which was both FIRST CHILD BORN IN NEW ENGLAND, and AUTHOR OF RAB AND HIS FRIENDS. We had roast duck, or rather a ENGLISH NAVAL HERO, and some ENGLISH PHILOSOPHER for those who like it, though many object to THE ETTRICK SHEPHERD in any form. For game there was AUTHOR OF WALKS IN ROME, while the roast was a BRITISH ESSAYIST, and also an AMERICAN NOVELIST. I do not like to CONFEDERATE GENERAL of my table, but their efforts to ARCHBISHOP OF CANTERBURY each dish, and, what was more to the point, the amount they all managed to AMERICAN AUTHORESS away of the viands, spoke well for the enjoyment of our guests, and was FRENCH DRESSMAKER all the dinner cost. Of course I had cards to NEW TESTAMENT WRITER the places where each should sit. DOROTHEA.

9. PALINDROME

'Tis hard, but just, when, in a tone
And manner far from mild,
A man as scarcely worth a groan
His rival's speech has styled,
To be compelled to hear his own
•E•I•E•Y •E•I•E•.

T. H.

10. TANGLED SPELLING

Prefix two letters to a very small animal and spell Behemoth. W. F. B.

11. CHARADE

FIRST

The magic word that weaves its spell
Round all we have of ill or well;
FIRST virtues are so wondrous fair;
FIRST faults so trifling and so rare;
FIRST joys are sweet, but O, believe us,
FIRST grievances are very grievous.

SECOND

A tyrant whom we all detest
So much our friends he has oppressed;
Though many own his sway, yet we
From his dominion will be free.
We see our neighbors wear his fetter,
And pity them, for we know better.

WHOLE

"Each heart recalls a different name,"
But every one admits its claim;
The idol all must hold enshrined,
For each one more and more will find
This object of his adoration
The masterpiece of all creation.

M. C. S.

ANSWERS

4. Filament.

5. Mississippi River; George Washington; Chaucer; Roger Ascham; Homer; Herodotus; Francis Bacon; John Marshall; Æschylus; Abraham; Satan; Izaak Walton.

6. A beam.

Recent solutions are acknowledged from: Mrs. M. W. L., Chicago, Ill., to 1; A. L. N., Portsmouth, N. H., 1, 2; J. D., Boston, Mass., 1.

Replying to F. F. S., who requests the correct answer to the following, it may be said that the author was Professor Whewell, who died in 1866, but it is not known that he ever gave any answer.

"A headless man had a letter to write:
'Twas read by one who had lost his sight;
The dumb repeated it word for word,
And he was deaf who listened and heard."

The Campaign of Testimony*

IX. The Development of Rudimentary Witnesses

By Prof. Edward I. Bosworth

1. *The undeveloped witnesses.* In the earliest period of church history, before the truths which called the church into being had assumed a fixed literary form, many of those who were interested in the movement were, of necessity, very imperfectly informed regarding it. Through hearsay they had learned about various phases of it, or possibly through a copy of some one of the many inadequate written gospels that were at one time current in the church [Luke 1 : 1]. The present lesson introduces one distinguished person and twelve nameless believers who were rudimentary Christians. Apollos, an eloquent scholar from Alexandria, had felt the penetrating influence of John the Baptist's preaching. He knew also much about the life, death and resurrection of Jesus, but had for some reason known little about the history of the movement subsequent to the resurrection. Perhaps if he had a written gospel it gave him no account of the events described in the first chapters of our book of Acts. Probably the importance of these events was not at first clearly recognized by any except those intimately connected with them. Paul's two Corinthian friends, Aquila and Priscilla, were astonished to hear an eloquent rabbi present the Messiahship of Jesus in the Ephesus synagogue, and they at once proceeded to give him the benefit of what they had learned from Paul regarding the new exegesis of various Messianic passages in the Hebrew Scriptures. Perhaps, too, they instructed him about Christian baptism and introduced him into conscious fellowship with the Holy Spirit. Very possibly Luke, who knew that some of the Corinthians afterward came to think more highly of Apollos than of Paul, took satisfaction in bringing out the fact that it was by Paul's friends that Apollos was brought into the higher experiences of the Christian life and was introduced to the church in Corinth. The case of the twelve men whom Paul soon afterward found in Ephesus seems to have been very like that of Apollos. They were "disciples" and had "believed," but knew nothing of the experience of the apostles on the day of Pentecost, and had had no conscious experience of fellowship with the Holy Spirit.

2. *The development of the witnesses.* As has already become evident, the next step in the development of the twelve, and probably also of Apollos, was to bring them into conscious connection with the Holy Spirit. In the case of the twelve there followed the two external evidences of the presence of the Holy Spirit that seem to have been common in the churches founded by Paul, namely, the utterance of ecstatic ejaculations, the "speaking with tongues" and the sudden temporary inspiration that enabled them to speak forth a message of God. The essential element in this experience was a more intimate association with the personal Spirit of God.

3. *The development of the modern disciple.* Every thoughtful student of the life of the modern church recognizes the fact that there are in all the churches large numbers of rudimentary disciples. In a sense, of course, all Christians are in a rudimentary stage of development, for this life in general is but an era of beginnings ; but in a more special sense there are many who seem to have stopped in their development almost on the threshold of the Christian life. They believe the facts about the life, death and resurrection of Jesus, but beyond this initial point they do not seem to pass. They do not become powerful in prayer, skillful in teaching, generous in their giving, conscientious in the discharge of their civic responsibilities. There is a vast amount of latent power that needs to be so developed as to constitute a part of God's ready resources available for immediate use. Here and there, in a lawyer's office or in a shoe store, there may be a potential Finney or Moody corresponding to the eloquent Alexandrian. What is perhaps more important, there are hundreds and thousands of men and women corresponding to these twelve nameless, undeveloped disciples in Ephesus. If one could disassociate the expression from that which is artificial and mechanical, the "gift of the Holy Spirit" is what they lack. In every case the fundamental difficulty is the lack of a deepening acquaintance with the personal Spirit of God. The beginning of this experience is not necessarily marked by any conspicuous phenomenon. As in the case of other personal relationships of great significance in our lives, we may not be able to tell when it begins, but the sense of a deepening and increasingly satisfying acquaintance with the personal Spirit of God is the condition of all effective testimony regarding the reality of the Christian life. In order that this may be experienced, there must be, now as of old, *information.* It is an experience the feasibility of which is realized when one becomes acquainted with the historic facts in the case. These facts are ascertained by a study of the early Christian documents. Not the least important result of the present great revival of Bible study which is beginning in the church will be the realization by Christian people of the feasibility of a better fellowship with the Spirit of God. There is need not only of information which is to be derived from a study of the New Testament, but also of testimony from living witnesses who are themselves experiencing such fellowship. Priscilla, Aquila and Paul are not displaced in modern days by the written word. It is the written word which furnishes the necessary historical foundation for present experience and which checks the tendency to fanaticism that sometimes, owing to the weakness of human nature, accompanies these profound spiritual experiences.

* International Sunday School Lesson for March 1. Text, Acts 18: 24—19: 6.

The Church Prayer Meeting

Topic, Feb. 15-21. The Brotherhood. (I believe in the communion of saints.)

How did the Christian brotherhood begin? Acts 2: 37-41. How was it cultivated? Acts 2: 42-47. How can we cherish it? Rom. 12: 9-13; 1 Peter 3: 8-11; Heb. 10: 23-25.

[For prayer meeting editorial see page 229.]

We have no agents or branch stores.
All orders should be sent direct to us.

New Spring Costumes.

NEVER before have we offered such dainty and attractive costumes and skirts as we are showing this season. Our Spring Catalogue should be in the hands of every lady who wishes to dress well at moderate cost. It illustrates styles which are distinctly new and exclusive. We keep no ready-made goods, but make every garment to order; that is why our goods are renowned for their perfect fit and finish. No matter where you live, we pay express charges.

Our catalogue illustrates:

New Suits, well-tailored, in the newest fashions, $8 up.

Etamine Costumes in models to prevail during the coming Season, $12 up.

The latest designs in Spring and Summer Skirts, $4 up.

Rainy-Day and Walking Skirts, $5 up.

Jaunty Jackets, Rainy-Day and Walking Suits, Traveling Dresses, Etc.

The catalogue and samples will tell you the rest—they will be sent *free* by return mail. Every garment you choose will be made to measure and guaranteed to fit and please you. If it does not, send it back promptly and we will refund your money. It's your good will we want most.

NATIONAL CLOAK AND SUIT COMPANY,
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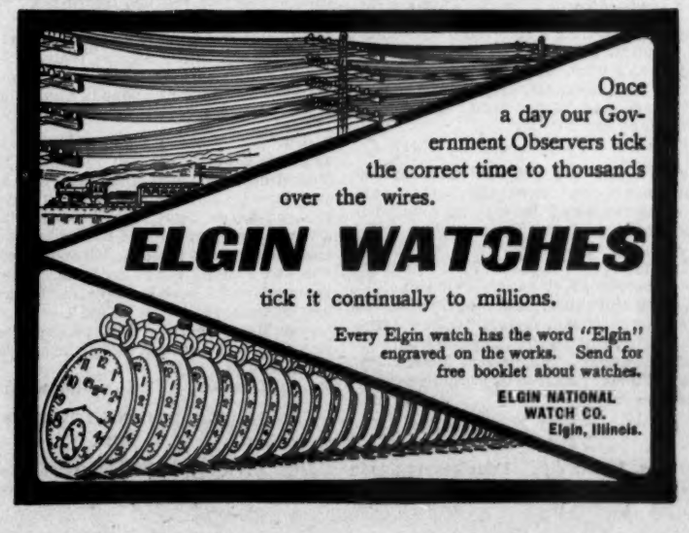

The Conversation Corner

The Children's Christmas Gifts

STRANGE time, I hear you say, for such a report! But letters about Christmas, as about vacation experiences, seem always in time. This was suggested now by the receipt of a German *postkarte* from a young fellow in Berlin—I mean by that a young American who has a fellowship for study abroad—containing this picture of the German *Kriss Kringle*. It pleased me so much that I wanted you to see it, and having a few children's reports already, I asked for more. I have more—more, I fear, than the page will hold, but D. F. will pick out the best!

MAINE, NEW HAMPSHIRE AND VERMONT

Dear Mr. Martin: I had for Christmas a nice pair of fox and geese double mittens, so I can saw wood these cold days, without feeling the cold in my hands, a game of dominoes, boot blacker puzzle, lotto game, neckties from Mass., carpet sweeper, cup and saucer, some candy, pop corn and a book. 1902 was a poor year for yellow-eye beans. I hope the Kansas minister will enjoy his beans. I do wish you would come and see me next summer.

Milo, Me. TOM H.

Dear Mr. Martin: I will tell you some of my presents at Christmas. Papa gave me a pair of skates. There is a pond close by the schoolhouse and every recess we go skating. One day I skated to school in the road and around with my papers at night. Mamma gave me the *Youth's Companion*, my aunts the "Cornet of Horse" and "Grandfather's Chair," which I am reading, and a drawing-book. My little brother gave me a dozen pencils and an account-book. I had two diaries, one I write in every day, and the other I use for my newspaper account. Then I had ping-pong and a paper weight with a picture of Hannah Dustin's monument on it. My S. S. teacher gave me a class pin and a box of stationery. Grandpa gave me a fishing rod. I shall be glad when the law is off from trout, so I can go fishing. If you will come up and see me in the summer we will go trouting.

Smithtown, N. H. EVERETT O.

Dear Mr. Martin: . . . We had a Christmas tree at home. I got a rubber ball and felt boots and rubbers, hdkfs, game, big picture, and checker-board. I would like to see you now.

New Hampshire. ALFRED B.

Dear Mr. Martin: I received an inkstand, eraser, blotter, writing paper, two dolls, doll's hat and sunbonnet, warm mittens, wrist-bag and two handkerchiefs. A friend in Manchester gave me a "Daily Food" spoken of in the Corner of Jan. 10.

Bellows Falls, Vt. MARGUERITE J.

Dear Mr. Martin: For Christmas mamma got a picture of the "three grinnies" [see picture in the Corner of June 21, reproduced in the new edition of the Corner Scrap-book], and I got a doll's washtub, washboard, bureau and set of dishes. Two Christmas cards, three boxes of paper, two tiny little dolls, a cup and saucer, and a bookmark with a darkey on each end, saying, "O how funny we shall look, when we're dangling from your book." Lawrence, Thayer and Russell [the Three Grinnies?] want to be Cornerers too.

East Hardwick, Vt. JULIA M.

MASSACHUSETTS

Dear Mr. Martin: . . . I think every one in the family got a box or block of paper. I got some neckties, handkerchiefs, a thermometer, a snowshovel, a calendar, two books and of course some candy. Your true friend,

Somerville, Mass. ORDWAY T.

Dear Mr. Martin: This may be a small letter, but I am hungry for I have just come in from sliding. For Christmas I got a Bible, some handkerchiefs, a necktie, candy, calendar, writing-paper and a knife. I gess I have got more, but I don't know them.

Your old friend,

Somerville, Mass. PHILLIPS T.

Dear Mr. Martin: . . . Of course some of the presents were for papa and mamma. I would not think much of Christmas if I had it all to myself, would you? I had a nice umbrella, just my size, a subscription for the St. Nicholas, four books, four games, a box of writing paper, bed slippers, two jack-knives, both on chains, lots of candy of course. But there is one thing I have saved until the last to tell you about, and that is a switch for my mechanical train. I've had the most fun with that of anything. My regular track when the sections are put together makes a circle, and this switch can be attached to one side and then the train can go off on a branch road as well as on the circuit. The switch has a signal to show whether it is all right for the train to go ahead or not. Oh! it's great fun, I can tell you!

Jamaica Plain, Mass. WARD W.

Dear Mr. Martin: I thank you for the certificate, and I am glad to be a Cornerer. I have been wanting a boy's sled for quite a little while. On Christmas I saw a little piece of paper on the tree attached to some string. It said on it a little rhime, something like this, When you see me, follow me. Mother took off the string and told me and Stephen to follow it and wind it up as we go. It went up stairs and into the guest room, and *there* I found my sled. After we had our presents we went over to our cousins in Cambridge.

West Newton, Mass. PHILIP W.

Dear Mr. Martin: I got a double runner, and after a while it split and warped. But we took it down to uncle George's shop and in two days he had it all done, and put some sides on it too. I got a four-bladed knife, and a silver pencil, and a bird-book which tells of almost every bird there is. Grandma gave me 50 cents, which I put in my bank. I am nine years old, and I have —— dollars. Papa wants me to have $100 when I am —— years old. [Good idea—that boy will perhaps make a rich man, and how much good he can do with his money!]

Lowell, Mass. ROSWELL W.

RHODE ISLAND, CONNECTICUT AND NEW YORK

Dear Mr. Martin: We children at the State Home all look forward to Christmas, wondering what we are to have. This year the presents were all put on the tree in the Chapel, and after supper all of us children went up there. After a cantata (The Capture of Santa Claus) the officers distributed the presents from the tree, the boys getting games and books, the smaller boys toys in addition, and the girls aprons, sewing material, toys and dolls' dishes, and each a bag of candy. [That boy's writing is the plainest of any!]

Providence, R. I. DAVID D.

Dear Mr. Martin: . . . I have read this vacation Shakespeare's "As you like it," a Christmas gift, and I have just finished a friend's Christmas book, "Mrs. Wiggs of the Cabbage Patch." I wonder how many Cornerers have read it. One of the others in the tree ["we three in a tree" in the new Corner Scrap-book] had an Eastman kodak.

Danielson, Ct. FLORENCE D.

Dear Mr. Martin: The most useful thing I got at Christmas time is a wrecking car, which does straighten up the wrecks on my railroads. My water colors I use in painting letters, which is beautiful work, and my colored crayon is for drawing pictures of cars and other things. Miss —— gave me a small goblet. I have had to take medicine in it nearly all the time since Christmas. When are you coming to see me? [When you get well, dear boy, and your railroad is in good condition!]

Clinton, Ct. HUGH R.

Dear Mr. Martin: I will tell you what I got for Christmas. I got a doll, some furs for my doll, a little calendar, an aquarium, a silver napkin ring, a silver penholder, five books, a little picture of some clovers with a little poem with it—and let me see, what else did I get? O, I know, a little doll sofa and some candy. Don't you think that was a nice Christmas?

MARGARET C.

New York City.

FROM THE GREAT WEST

Dear Mr. Martin: We had a tree and a program and music. I had a chair, two vases, a pair of skates and a corn cob.

GLADYS G.

Warrensburg, Ill.

Dear Mr. Martin: I received some nice and lovely things, for instance, Kipling's Second Jungle Book. The day after school closed I was taken with rheumatism [is that "nice and lovely"?] and couldn't use the skates my brother bought for me, and he got a chatelaine bag instead. Besides I got silver beauty-pins, a shoe-string belt and sterling-silver belt-pin, silk stock, collar and handkerchiefs.

Sioux City, Io. MARGARET W.

Dear Mr. Martin: I received a 22-caliber rifle, a nice sled, on which we can slide from our schoolhouse nearly to Lake Minnetonka. The three Christmas books I like best are "Great cats I have met," "Five Little Peppers, and how they grew," and "Alice in Wonderland." My grandma in Canada sent me a pair of Scotch mittens, and I have a pair of leggins so I can wade in our deep snow. I am eight years old, and would like to have you visit me when you come to Minnesota.

Wyzata, Minn. WILLIE W.

Dear Mr. Martin: My presents were as follows: a warm and very pretty school hood, material for a new dress, a handkerchief, a box of stationery, some two-cent stamps, some money to buy a pair of shoes, and a package of nuts, oranges and candy.

Appleton City, Mo. LOUIE W.

[The fact is, Mr. Martin, they are *all* best, so I set them all up and you can use the rest with your learned comments later.—D. F.]

Mr. Martin

The Literature of the Day

The Rise of Political Parties

These volumes* express a great deal of labor and stand for correspondingly valuable results. Not another so important a contribution to political science has recently been made. They give a thorough and succinct history of the rise of political parties in England and in the United States. These parties, which have determined the practical form and force of constitutional law, have received comparatively little attention. We have been far more interested in the organic law which provides for liberty than in the liberty actually attained under it. It is a far greater achievement to make beneficent law accomplish its beneficent purpose than it is to secure the law itself. The great doubt that has beset democracy for years has been this doubt of attaining any fulfillment corresponding to its promise. These volumes devote their first and chief attention to the growth of political parties through whom this work of administration has been accomplished, and to the conspicuous failures which have attended on their development. The student of political problems has especial occasion to be thankful for this portion of the work.

The conclusions which the author draws from this historical part of his work, given in much detail, are somewhat burdensome. He is not willing to let any shade of analysis escape him. He restores in a measure the perplexity of the subject by the perplexity of the treatment. Not only should the student be instructed by these volumes, but also that large mass of intelligent citizens who have fallen into the hands of political parties and done with very little questioning or restraint their bidding. But it is to be feared that these will pass the discussion by as too voluminous and difficult. It is not a work of sharp, quick blows.

The primary impression which the discussion is fitted to leave on the mind is that the substance of good government cannot be reached otherwise than through the sound, comprehensive life of the citizen. No man can either secure or exercise more power than is in him. While forms and methods may do much in making this power of the citizen fully available when it exists, they can do but little in creating it. The life of a nation is an achievement under the complex laws of life, among which political institutions are of secondary moment. The good citizen makes the sound law.

JOHN BASCOM.

Social Progress in New York

The unique and charming personality of Mr. Riis colors all that he writes. He is a soldier in the war for better life and Christian sympathy and brotherly kindness in our cities while the campaign lasts—that is, for life; for, as he points out, there can be no pause in this war against the forces of greed and the inertia of the "better classes." This book,† expanded and rewritten from papers printed three years ago in the magazines, is a report of progress, full of cheer in view of results achieved and of hope for better things to come. But it is also a call to earnest and persevering effort. Mr. Riis calls it a sequel to How the Other Half Lives.

New York city is the battle ground and the allied forces of greed and evil passions which, according to Mr. Riis, find their embodiment in Tammany are the enemy. But even the enemy has been forced to take some steps toward decency. Defeats after reform have not been absolute returns to the Stygian pit. The people have been educated and the enemy does not dare to disregard the lessons taught.

The key to the whole position is the question of lodging for the people, which is nowhere more urgent than in New York, owing to its narrow island limitations. Many of the old man-and-child-killing tenements are here pictured and described. Some of the worst of them have given place to parks and playgrounds. The law compells at last some decent regard for the rights of humanity to air and light. But much depends upon the stern enforcement of the law—and here Mr. Riis has an eye to the coming municipal election, a good result from which depends upon unity of purpose and willingness to give time and money on the part of decent people.

The book is beautifully made, well indexed and illustrated with admirably clear pictures of the evil that was and is and the better that has already been attained. The interest of these first-hand observations of a strangely mingled and picturesque life, the humor and pathos of the narratives and the moral earnestness of the writer combine to make a book which should have the widest reading among good citizens and good Christians.

* Democracy and the Organization of Political Parties, by M. Ostrogorski. 2 vols. pp. 627, 793. Macmillan Co. $6.00 net.

† The Battle with the Slum, by Jacob A. Riis. pp. 465. Macmillan Co. $2.00 net.

RELIGION

Prophetic Ideas and Ideals, by Prof. W. G. Jordan, D. D. pp. 363. Fleming H. Revell Co. $1.25 net.

The recent concentration of thought and study upon the prophetic elements of the Bible must be taken as a sign of the times. Professor Jordan has given us in this book a connected series of short popular studies of the subject which will appeal to the average intelligent reader as well as to the preacher or professional Bible student. They have themselves something of the prophetic quality in their adaptation of the freshly emergent thoughts of the old times to present day necessities and opportunities.

Religious Life in America: A Record of Personal Observation, by Ernest Hamlin Abbott. pp. 369. Outlook Co. $1.00 net.

These papers, originally published in the *Outlook*, have been revised for preservation in this volume. Mr. Abbott is a keen observer, a skillful reporter, a thoughtful editor. He visited a great deal of territory in a short time, and studied hastily a great variety of religious, social and political conditions. He is modest in his assumptions, impartial in his statements and not dogmatic in his conclusions, leaving the reader to exercise his own judgments. As a story of travel the book is entertaining and as a study of religious life it is a distinct and valuable contribution to American literature.

The Unitarian Sunday-School Society, Manual and Report, 1902-3. Paper. pp. 82. Unitarian Sunday-School Society, Boston.

The brief review of the seventy-five years' work of this society cannot be omitted in any complete library of the history of American Sunday schools.

By Way of Illustration, by J. Riis. pp. 92. H. R. Allenson, London.

A collection of short stories, poems, extracts, without credit given to their authors, offered for illustrations of sermons and speeches. A temptation which ministers will do well to avoid.

A Quiver of Arrows, by David J. Burrell, D.D., LL.D. pp. 380. Funk & Wagnalls Co. $1.20 net.

Condensed sermons by a well-known pastor of the Collegiate Church in New York. The editor has boiled down Dr. Burrell's discourses until there is little left but illustration and appeal. The effect is stimulating and it is a tribute to the preacher that his work can bear this treatment. The book should prove helpful to preachers and others.

The Minor Prophets, by Rev. John Adams, B. D. Paper. pp. 111. Chas. Scribner's Sons. Imported. 20 cents net.

An excellent manual for Bible classes. It gives, in small compass and clear language, what is known of the minor prophets, makes use of recent researches in interpreting their messages, and meets a rapidly growing demand from many teachers and pupils.

Prayers and Thoughts for the Use of the Sick, selected by Lucy Forney Bittinger. pp. 161. J. B. Lippincott Co. $1.00 net.

Handsomely made and printed, though the sentimental picture of Christ bearing a prodigious cross in a physically impossible fashion is no addition. The selection of Scripture passages, hymns and prayers will prove helpful and suggestive to many people in their ministry with the sick. The prayers are drawn from ancient liturgies and modern English writers, including large drafts upon Jeremy Taylor's Holy Living and Dying.

LITERARY STUDIES

A History of Criticism, Vol. II., by George Saintsbury. pp. 593. Dodd, Mead & Co. $3.50 net.

The second volume of this large work of literary history covers the period from the Renaissance to the decline of eighteenth century orthodoxy. It is doubtful if any other living man than Professor Saintsbury could draw from such resources of cosmopolitan reading or handle such masses of literary material, not only with power, but with lightness of touch and joy of ordering.

The Lost Art of Reading, by Gerald Stanley Lee. pp. 439. G. P. Putnam's Sons.

A protest against the hurry of civilization and the preoccupation which makes appreciation of the highest forms of literary art difficult, if not impossible. Mr. Lee enforces his thesis in a long series of leisurely, often whimsical chapters. If we say that they are discursive in the extreme and sometimes hard reading, he will tell us, we fear, that our opinion is a symptom of the disease which he is diagnosing. With his dislike of that form of civilization which is always getting a living but never takes time to live we are in cordial sympathy, and we find suggestiveness and not a little humor in the pages of his book. But his picture of missionaries—of the American Board in particular—as: "somewhat heedless, morally hurried persons, rushing about the world turning people (as they think) right side up everywhere, without really noticing them much," does not correspond to anything we have ever known about missionaries, most of whom stay many years in one place and learn to know the people among whom they work with sympathy and thoroughness.

American Literature in the Colonial and National Periods, by Lorenzo Sears, L. H. D. pp. 480. Little, Brown & Co. $1.50 net.

Professor Sears makes the natural division of periods at the point where national consciousness was thoroughly awake. It is a well-proportioned study of the growth of our literature, made possible within the limits of a single volume by the exclusion of all but the significant names. Traversing such familiar ground, the author has nevertheless by freshness of treatment and lightness of touch made a readable, helpful and interesting study of this phase of our national development. The

body of the text is followed by a full reading list and a good index.

Boston Days, by Lilian Whiting. pp. 485. Little, Brown & Co. $1.50 net.

The sort of book which affords a basis for the idea, common everywhere outside the city, that Boston is a place of uncommon culture and uncommon self-sufficiency. It is a gossipy account of many famous Boston and Concord authors and other notabilities, in which appreciative superlatives are scattered so lavishly that they lose all meaning. There is absolutely no sense of proportion in Miss Whiting's literary judgments. She has put her material together carelessly, with many repetitions; for example, quoting a sonnet of Bronson Alcott's on Emerson twice within five pages. The false idea that Boston is an equivalent term for New England runs through the book. Nevertheless, as the gleanings of personal gossip by an industrious writer who knew many of her heroes personally and has given us a handsomely made book with good illustrations and a full index, the work has its uses for students of the life of literary Boston.

Masterpieces of Greek Literature. Supervising editor, J. H. Wright, LL. D. pp. 456. Houghton, Mifflin & Co.

Professor Wright has gathered from the best translators an admirable selection of Greek literature, to which he has prefixed an interesting historical and critical introduction. As he himself says, the field is wide, and his selection far from exhaustive of its interest. But his book will give the reader who is unfamiliar with Greek the best possible idea of the claims which classical literature has upon the cultivated man of today.

VERSE

Tangled in Stars, by Ethelwyn Wetherald. pp. 45. R. G. Badger. $1.00.

Miss Wetherald is a student lover of the outdoor world and represents it for her readers in thoughtful verse of a high degree of beauty. This little book shows real advance upon its predecessors.

Pickett's Charge and Other Poems, by Fred Emerson Brooks. pp. 211. Forbes & Co., Boston. $1.25.

Mr. Brooks puts pathos first with his long title poem describing the splendid sacrifice of the Confederate charge at Gettysburg. If the whole were up to the level of some of its lines it would take high rank among the songs of war. Most readers will enjoy better the companionship of the author's high spirits. The darky, the German-American, the baby and the boy alike yield him material for admirable comedy. Nor is sentiment of the real sort that wins the reader's heart missing from the entertainment.

Days We Remember, by Marian Douglas. pp. 60. R. G. Badger. $1.25.

Poems of the seasons interpreting or illustrating the meaning of days which we all love and celebrate. They show the power of poetical thought and expression for which the author is well known.

Spray from Helicon, by Henry Reed Conant. pp. 64. Published by the author at Cleveland, O. $1.00.

Easy verse which reveals in the author a poetical mind. Much of it is in the form of letters to friends such as Burns loved to write. Mr. Conant's claim to a hearing is modest, but his verse gives pleasure.

Some Rejected Verse, by William D. Washburn, Jr. pp. 26. Knickerbocker Press, New York.

Verses of the Walt Whitman type in absence of metrical form and preference for plain speaking about matters which are not usually called by their Saxon names in public. This lawless exterior clothes a spirit of protest with which we often sympathize, but which sometimes misses its mark through the narrow outlook of the writer. Here and there we find a strong and rhythmic passage, but most of the book would be better printed in prose.

Joe's Place, by John Rosslyn. pp. 186. Geo. W. Jacobs & Co. Philadelphia. $1.00 net.

A temperance story in easy and well-sustained rhymes. The failure of a gifted life through the temptation of intoxicants, the heart-breaking search of a father for his son, the recovery and devotion of life to the help of others, with a touch of love, romance and much human feeling, make a book which many will enjoy.

Francesca Da Rimini, by Gabriele D'Annunzio. pp. 221. F. A. Stokes Co. $1.00 net.

EDUCATION

Interest and Education, by Charles De Garmo. pp. 230. Macmillan Co. $1.00 net.

The child's education depends upon the awakening and training of his interest in the subjects studied. This book is a scholarly study of the subject. The first half-dozen chapters deal with the origin and qualities of interest; the remainder with the city child, the personal element in instruction and the methods of teaching. The chapters of most interest are those concerned with the actual problems of teaching, The Art of Questioning containing perhaps the greatest practical suggestion.

The Book of Nature Myths, by Florence Holbrook. pp. 215. Houghton, Mifflin & Co.

A second reader for children, to follow the author's Hiawatha Primer. The stories are of the simplest and are pleasantly told with progressive addition of new words. Their promiscuous selection and reduction to a common type seem to us to promise confusion in the child's mind later on. The American Indians are the only people specifically named, and children will be likely to think the stories all American. Yet the cobra is the snake pictured, with no note that it is Asiatic. Notes of origin to enable the teacher to explain to the children should be added to the book.

Mental Arithmetic, by I. C. McNeill. pp. 141. Am. Book Co. 35 cents.

Designed for use in the grammar grades or review work in high and normal schools. Its attempt is to handle mental arithmetic in such a way as to make it the training ground of thought. The author is president of a Wisconsin state normal school.

The Comprehensive Method of Teaching Reading, by Emma K. Gordon. Book I. pp. 102. D. C. Heath & Co.

A first book for little children. Progressive, practical and prettily illustrated.

Child Culture, by Newton N. Riddell. pp. 129. Child of Light Publishing Co. 65 cents.

A rather miscellaneous collection of observations, most of them wise, some of them trite, many of them likely to be helpful to young parents and teachers who have not time or inclination to study systematically child nature.

Geschichte des Dreissigjährige Kriegs, Book Third, by Friedrich Schiller, edited by C. W. Prettyman. pp. 170. D. C. Heath & Co. 40 cents.

Cuentos Castellanos, edited by Mary D. Carter and Catherine Malloy. pp. 200. D. C. Heath & Co.

The editors have selected from the best-known writers of Spanish short stories. Notes and vocabulary have been prepared with much care and the book will attract the increasing number of students of Spanish.

Journal of Proceedings and Addresses of the Forty-first Annual Meeting of the National Education Association, July 7-11, 1902. pp. 1,021. University of Chicago Press, Chicago.

Report of the Commissioner of Education for the year 1900-1901. Vol. I. pp. 1,216. Dept. of the Interior, Washington, D. C.

MISCELLANEOUS

Constructive and Preventive Philanthropy, by Joseph Lee. pp. 242. Macmillan Co. $1.00 net.

A kind of book of which we are fortunately having a good many, and of which we cannot easily have too many. It treats of a variety of practical social questions by one who has taken a personal interest in them. The discussions pertain chiefly to the home and to playgrounds and matters concerning boys. The book is wise, wholesome and stimulating.

Forty Piano Compositions by Frederic Chopin, edited by James Huneker. Oliver Ditson Co., Boston. $2.50.

The editor has done his work with skill and conscientiousness, and as a result admirers of the great Polish composer have as excellent, typical and serviceable a group of his choicest works as could easily be brought within determined limits. They are prefaced with a discriminating personal sketch and an analysis of Chopin's qualities as a musician.

Guide to the Study and Use of Reference Books, by Alice B. Kroeger. pp. 104. Houghton, Mifflin & Co. $1.25 net.

This admirable guide to guides issued by the publishing board of the American Library Association will prove a useful manual for librarians, teachers and students who are constantly using works of reference. In it are clews to the best and latest dictionaries, encyclopedias and bibliographies on all subjects. It has been arranged and printed effectively from the typographical standpoint, and the practical advice given to users of the book is one of its best features.

The Conquest of the Air, by John Alexander. pp. 160. A. Wessels Co. 75 cents.

Sir Hiram Maxim introduces and recommends this interesting sketch of the history of aërial navigation on the double ground that it is an admirable piece of work and that it may be safely recommended to the army of ignoramuses and cranks who bother him with wild plans and absurd inventions. There are none of the latter class among our readers, we are sure, but we join in praising the book as a handy and trustworthy manual of information on a subject of general interest.

A Test for Congregationalism

Two Congregational churches in South Weymouth, Mass., have edifices a few rods apart, the Old South and the Union. The latter was organized some sixty years ago, mostly of members leaving the Old South. The two churches, whose aggregate membership is not far from 300, have remained at about the same number for many years, Union being somewhat the larger. The Old South is very conservative, with a creed which is practically the Westminster Catechism and a spirit in harmony with its creed. Union Church is more modern and is regarded as liberal. It has made several ineffectual attempts, extending through several years, to bring the two churches together. The last one having failed, its pastor, Rev. F. E. Butler, has resigned, that the way to union may be left open; and the church called a council of twenty churches, nine of the vicinage and eleven from Boston, to advise as to its future course, saying that "competition between churches of the same order is abhorrent to our Christian sense," and that "the maintenance of fellowship has been a continual source of trouble to us."

The council met Feb. 3, every church called being represented. The Old South had refused to join in calling the council, but was present by its pastor and delegate, who answered courteously many questions. The church as represented by them appeared to be willing, though not eager, to receive by letter members of Union Church, on certain clearly stated conditions, but not to form any union of the two churches. It seemed to be remarkably tenacious of what its delegate called "the gospel in its simplicity." The case is an unusual one in the history of New England Congregationalism. No unkind feeling was expressed by either party. It was admitted on all sides that the present situation is unpleasant and that friction results, and even that families are divided, some members attending one church and others the other church.

The council deliberated for some hours over the matter in private session, much light being thrown on it by the testimony of those who have long lived in the vicinity. A committee of seven members having been appointed, of which Rev. Dr. Elijah Horr is chairman, to carry on further investigation, the council adjourned, subject to the call of the committee. Here is an opportunity to apply the principles of Congregationalism to settle a difficult local problem, and if the effort prove eventually successful it will do much for the peace and prosperity of a charming old New England town.

Rev. G. Currie Martin, M. A., B. D., secretary of the Young People's Union of the English Congregational Churches and a fine scholar, has been nominated as professor of New Testament exegesis and criticism at Yorkshire United College, Bradford.

Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Thomaston; E. R. Smith, Farmington; H. W. Kimball, Skowhegan.

Resubmission

It begins to be evident that the Maine legislature will have little to say in favor of resubmitting the prohibitory amendment. Petitions against this have been numerous and contain thousands of names to hundreds in favor. Those who know say that the practical aspect of resubmission dominates the legislature. Maine is in the midst of a great enforcement program. Sheriffs have just taken office who were elected to enforce the prohibitory law. The sole question in many shires has been the enforcement, not the wisdom of the law.

Four years ago, but one county gave a "reasonable" enforcement; today twelve counties enforce the law with commendable vigor. Four years ago not a judge on the supreme bench or in the lesser courts was giving jail sentences. Today old offenders are told that another violation of the law cannot be settled by money payment. There is every reason to believe that all the judges intend to pursue the more drastic policy. It is certain that several so intend, for they have put themselves on record. Four years ago news regarding nullification of law was hard to discover in the daily press. Today several dailies are open to the publishing and one in particular to the exposure of lawlessness.

The credit for much of this change in sentiment belongs largely to the wise activity of the Christian Civic League.

How the Revival Came to Skowhegan

Revivals are of different kinds. Some are worked up on earth, others are prayed down from heaven. One of the latter sort has recently visited Skowhegan. Words cannot express the wonderful experience through which the churches have passed. Members have been quickened into new life, pastors have been blessed with a new vision of God and many have taken their first stand for Christ. Over 100 have entered the Christian life. These have not simply signed cards or raised their hands. They have stood and confessed their sins; they have knelt and prayed, and night after night, out of full hearts, they have given Christian testimony. Strong men have risen and said, "I have heard the truth and have at last accepted it"; "My heart has been hard as a rock, but the truth has struck home at last"; "Thank God that he has brought me, a prodigal, back to his house." The power of the gospel to move mightily upon the hearts of men has again been gloriously illustrated.

It is worth while to ask, How has all this come? One good Christian woman has said over and over that a revival was impossible so long as there was open and shameless violation of the temperance laws. Well, last fall the town and county in a hard won fight thrust out the unclean thing and made themselves more fit for God's blessing. Then two Baptist churches, their existence due to a deep-seated quarrel, came together in a new spirit of brotherly love and invited Evangelists Taylor and Hatch to the town. The other churches co-operated. These two men have been wonderfully used of God. They are men of earnest prayer, willing to spend and be spent in the Master's service. They have preached the reality of sin, the need of conversion, redemption through Christ, separation from the world. They handled the subject of questionable amusements with such rare tact that while offending none, they helped many to settle that vexed question forever.

The Congregational church has been especially blessed. Over half the new converts are from its congregation, and at the next communion a large number will join the church. H. W. K.

Norway's Fiftieth Anniversary

Second Church, Norway, celebrated, Jan. 21, the completion of a half century of existence. Features of the occasion were the anniversary sermon on The World's Noises and the Notes of the Gospel, by Rev. P. F. Marston of Lewiston, who emphasized the power of loving service; greetings from neighboring ministers, introduced by the pastor, Rev. Bates S. Rideout, with a glowing tribute to the spirit of fellowship in the community; and the reading of congratulatory letters from Senator Frye, former pastors and absent members.

The church has had an eventful history. Twice, in 1875 and 1894, it suffered the total loss of its edifice by fire, while in 1892 it was so damaged from the same cause that repairs costing $3,000 became necessary. Yet despite these discouragements, the organization has steadily grown stronger and now numbers 181. Although thirty-three families of the parish suffered from the fire of 1894, many of them being left homeless, the church rallied and erected an $11,000 building. As a result of a fruitful series of services in 1898 under Evangelist Gale a meeting for men only was started and has been held on Sunday evenings ever since. It is now in charge of Deacon Irving Bean.

The church has had ten ministers, of whom the present one, Rev. B. S. Rideout, is beginning his sixteenth year of effective service here, and his fifteenth with the church at Norway Center.

A Bangor Letter

On Jan. 22 a committee of ministers gathered in the new house of worship on Stillwater Avenue to organize the Fourth Congregational Church. The sermon was preached by Rev. C. H. Cutler of the First Parish Church. Eighteen persons were admitted to active membership. Two years ago Mr. Albert Heyhoe, a student in the theological seminary, with his wife, began to hold Sunday school meetings in the schoolhouse for the benefit of the people—especially the children—in this vicinity. Mr. Heyhoe was a member of Central Church and as his work enlarged he received valuable assistance from the other members of that church and Sunday school. Soon a church building was needed and the chapel was built. Mr. Heyhoe and the members worked on it with their own hands last summer. It is all paid for but $30. Mr. Heyhoe is acting pastor, though he cannot be installed until he has completed his course in the seminary.

Among pleasant features of annual meetings was the presentation at the First Parish Church of a gold watch to Miss Grace Bramhall in recognition of her faithful service as organist for nearly twenty years. At Hammond Street Church, by a happy coincidence, this meeting was held on the eighty-ninth birthday of Deacon Duren, one of the oldest and most valued members.

Central's gathering was of unusual interest, coming so soon after the completion of the new edifice. Supper was served in the parish house, and reports were followed by short speeches by members of the church. M. A. H.

Bar Harbor's New Pastor

Rev. Angus M. McDonald, who accepts a call to Bar Harbor, has exceptional qualities for successful leadership. He was born in Bath, graduated at Bowdoin in 1891 and from Andover in '94. His ministry has been entirely with the church in Jacksonville, Fla., to which he has given nearly nine active years. During this time a church building has been erected, destroyed in the great fire and replaced by another. His people have shown their appreciation in more than one marked way, including a foreign trip. In coming to Bar Harbor Mr. McDonald will return to a section known to him by former labors. He taught on a near-by island for a winter or more and the first fruit of his Christian ministry came while a young layman at work for the souls as well as the minds of men.

Bar Harbor will afford an opportunity for an aggressive work. A forward movement in Congregationalism in that part of the state may confidently be expected. The people and the equipment are there and the new pastor will soon arrive. E. R. S.

Recent Pastoral Changes

Besides those recently noted among the older pastors, these among younger men are worthy of note. Rev. W. B. Hague has closed a pastorate of thirteen years at South Bridgton to accept the wider field of state missionary, an office which sought him repeatedly before he could see his way to accept it. This pastorate, coupled with another of nearly ten years in the same field, covers all this pastor's ministerial life, except a year spent in a Western church.

Rev. W. C. Curtis closes thirteen years' service at Brownville, where excellent results have been accomplished in every direction. He leaves what was a missionary church, self-supporting, well-fitted in material furnishings and strong in membership and spirit. Waldoboro has had the benefit of his wise leadership since Feb. 1.

Another change in Piscataquis County is the retirement of Rev. G. B. Hescock from the pastorate at Monson. In Mr. Hescock's first pastorate, at Fort Fairfield, he did notable work, leading this missionary church to the important place which it has filled in the life of village and county. Compelled to return to his native place on account of his health, he was persuaded to become pastor of his home church, where he has worked for six years with marked ability and devotion. To this home work he has added, for at least a part of the time during the summer, the care of a neighboring pastorless church. The demands of health requiring him to lay aside all work, his labors closed with the old year.

Rev. D. E French has closed a fourteen-year pastorate at Hampden. This step is taken because the needs of an aged father seem to demand the presence of his son. The church has accepted his decision reluctantly, and we understand that while supplying the pulpit regularly, makes no effort to secure a pastor, hoping for some change that may restore its loved and tested leader.

Two eight-year pastorates recently terminated are those of Rev. I. A. Flint of Falmouth and Rev. C. F. Sargent of Denmark. Coming directly from the seminary to Falmouth, Mr. Flint has done good work; and now, with the love of his people and the confidence of his brethren, he has begun work at Warren, where he finds an earnest people, especially strong in work for the young. Mr. Sargent found Denmark a decadent country town, and the church reduced almost to a handful of faithful women. By wise and resourceful methods, in which neither he nor his faithful wife have spared themselves, he left a church largely increased in membership and strengthened in all directions and the town as well as the central village benefited by his labors. He has now gone to Lovell in the same conference.

The resignation of Rev. W. G. Mann at Warren Church, Westbrook, may close another eight-year pastorate in an important field. Mr. Mann believes thoroughly in evangelistic work and has not hesitated to avail himself of this aid. The church has advanced in membership during these years which for most of our churches have been years of leanness, and the pastor, who has recently declined a call to an important church in Worcester, Mass., may enter the evangelistic field for the present.

Rev. C. D. Crane's decision to remain on the Pacific coast, where he went on a business visit, not only deprives the church at Yarmouth of its pastor, but the state conference of a faithful officer and the state of one whose ministerial life of nearly thirty years, except for a brief pastorate at Yarmouth, Mass., has been spent within her borders. During recent years, as president of the state Christian Endeavor Union, he has been active and successful in this work; and the readers of *The Congregationalist* recognize his ability, not only as a reporter of state events, but also in the field of literature. E. M. C.

The Forward Movement

At Waterville four weeks of daily union meetings have resulted in many conversions and encouragement of Christians. The Congregational church and Rev. E. L. Marsh have entered heartily into these services.

At Norridgewock a beautiful spirit of fellowship exists between the Baptist and Congregational churches. Union services were held during the Week of Prayer and are to be continued Sunday evenings. Both churches are growing in spiritual power and in interest.

At Houlton the Sunday evening service has been given up and on Sunday afternoon is a service for men only. This is in the interest of the large number of young men to whom such a service appeals. The church has the heartiest co-operation of the other local pastors in this movement, and the plan is to secure prominent laymen from all the churches to speak at these services. K.

XUM

Variant Views of the Chicago Convention

We question if there ever has been held in the city of Chicago, or for that matter anywhere else in this country, a religious gathering more pregnant with great issues than that which meets next week at the call of the Council of Seventy to consider methods for the improvement of religious and moral education, through the Sunday school and other agencies, and to effect a national organization for the accomplishment of this end.—*The American Weekly.*

Those who have worked it up are in the lead and have gotten so strong a following that there is no chance for the rest of us to guide and control it. It is all folly to blind our eyes to what it means and to what it will lead, if Christian churches give it sanction and support.—*The Presbyterian.*

All leading denominations are represented by some of their most eminent men. We find nineteen Presbyterians of our own church in the list. . . . We think it unfair to disparage and charge with sinister motives a movement on the part of a large body of eminent Christian men who are endeavoring to take some steps that will lead to better religious education of the young. We think these men are honest in their endeavor, and, instead of trying to block their path, it would become us better to pray that the Holy Spirit may guide them into the truth.—*Presbyterian Banner.*

The program is indeed a curious mosaic of topics and a strange medley of names. There are not very many Presbyterians, though there are more than we care to see; and those who are on the program are all, with one or two exceptions, of known sympathy with views which the Presbyterian churches have formally disavowed or condemned.—*Christian Observer.*

The promoters of this convention distinctly repudiate any desire to conflict with the International Sunday School Association. They profess, rather, a desire to supplement the work done by the International organization. This being the case we might as well dismiss from our minds the statements which have found voice in some of our daily papers, that there is to be "war" in the ranks of Sunday school workers.—*New York Observer.*

They are philosophers, critics and literary speculators, rather than practical Sabbath school workers, and, judging what they will do from what they have done in books, addresses and other publications, the influence of this council will be against sound doctrine as held by evangelical churches.—*Herald and Presbyter.*

There is not the remotest possibility that an attempt will be made to prescribe a hard and fast procedure of reform for everybody and everywhere. Those able denominational organs which are ponderously observing, "We can never hand over the control of our Sunday schools to any self-constituted Chicago organization," are talking the talk of the puerile.—*Interior.*

It is sheer nonsense to label such men "higher critics." They will come together simply to render a high-minded, unselfish and very important service. It is time that an organization was formed to do for this broader field such a work as that which the International Sunday School Association has done with such notable success for the Sunday school. The latter organization cannot occupy the field, since it cannot and should not try experiments. It is strictly limited in its educational work by the instructions of its triennial convention, which is necessarily very slow moving. It seems to me that it may look with complacency and approval upon the work of the new organization, which will be free to do what it may not attempt.—*Prof. F. K. Sanders, Acting President of the Council of Seventy.*

Bishop Cosgrove of Davenport, Io., is leading a crusade against social evils, which make the town, he says, one of the wickedest in the United States.

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That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

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Record of the Week

Calls

APPLETON, FAYETTE G., Arcadia, Neb., to Rising City. Accepts, and is at work.

BACHELER, FRANCIS P., South Ch., E. Hartford, Ct., to take up work under the Maine Miss. Society at Harrison and N. Bridgton. Accepts, beginning March 1, with residence at N. Bridgton.

BREHM, WM. E., Osborne, Kan., to Downs.

CARSON, J. WM., Brewster Ch., Detroit, Mich., to Ashland, Neb. Accepts.

CHILD, LUCAS S., to remain another year at Seward, Okl.

COLBURN, EUGENE E., Broad Brook, Ct., to Brooks and Jackson, Me. Accepts, and is at work, with residence at Brooks.

CRAWFORD, CHAS. D., Cambridge, Mass., to Meadville, Pa.

CRICHTON, ROB'T W., to Sherman, Ct. Accepts, and is at work.

DANA, SAM'L H., Quincy, Ill., to Phillips Ch., Exeter, N. H.

ELDRED, JOHN W., Republic, Mo., to Sedgwick, Kan.

FULLER, FRANK A., Niantic, Ct., to Hanover. Accepts, and has been at work for some months.

FULLER, MONTIE J. B., Jericho and Underhill, Vt., to Clarendon. Accepts, and is at work.

KELLEY, EDW. P., recently of Auburndale, Mass., to Pigeon Cove, Rockport, Mass. Accepts.

KILBON, JOHN L., formerly assistant editor for the Cong. Pub. Society, to Park Ch., Springfield, Mass.

MANN, WILFORD E., S. Royalton, Vt., to Indian Orchard, Mass.

MCNEIL, W. J., Lunenburg, Vt., to Millinocket, Me.

MILLAR, WM, Alamo, Mich., to Saugatuck, *not* Litchfield. Accepts.

MILNE, GEO. W., La Harpe, Ill., to Pinckney and Hamburg, Mich. Accepts.

RAMAGE, JAS., to remain another year at N. Troy, Vt.

ROGERS, ROB'T W., recently of Lake View Ch., Chicago, to Weiser, Ida.

SECCOMBE, CHAS. H., Ames, Io., to Waterloo.

SHELDON, CHAS. F., Enid, Okl., to Waukomis, where he has been supplying.

SMITH, SAM'L G, People's Ch., St. Paul, Minn., to Westminster Chapel, London, Eng.

STEVENS, THOS. E., Gray's Lake, Ill., to Central Park Ch., Chicago. Accepts.

VALLENTINE, JAS. W., to Marshall, Minn., where he has been supplying.

WALL, ARTHUR A., Rockford, Mich., to South Lake Linden. Accepts.

Ordinations and Installations

BOHN, HARRY F., *o.* and *rec. p.* Granby, Mo., Jan. 27. Sermon, Rev. A. M. Beaman; other parts, Rev. Messrs. W. F. Bohn and A. K. Wray.

DENISON, JOHN H., *i.* Central Ch., Boston, Mass., Feb. 5. Sermon, Rev. C. H. Parkhurst, D. D.; other parts, Rev. Drs. S. E. Herrick, A. E. Dunning, Alexander McKenzie, J. H. Denison, W. J. Tucker, Geo. Harris and G. A. Gordon.

LIBBY EDGAR H., *i.* North Ch., Englewood, Chicago, Ill., Feb. 5. Sermon, Dr. F. W. Gunsaulus; other parts, Rev. Messrs. F. E. Hopkins, Chas. Reynolds and J. C. Armstrong, D. D.

MCLAUGHLIN, ROB'T W., *i.* Park Ch., Grand Rapids, Mich., Jan. 30. Sermon, Rev. F. W. Gunsaulus, D. D.; other parts, Rev. Messrs. W. H. Warren, Archibald Hadden and F. E. Carter; Drs. W. G. Sperry and Nehemiah Boynton.

ROOT, BENJ. F., *i.* Third Ch., Waterbury, Ct., Jan. 29. Sermon, Rev. Joseph Anderson, D. D.; other parts, Rev. Messrs. W. T. Holmes, Sherrod Soule, Austin Hazen and Dr. J. G. Davenport.

THOMLINSON, W. H., *o.* Terrill, Io., Feb. 4. Sermon, Rev. H. H. Burch; other parts, Rev. Messrs. F. L. Fisk, C. W. Anthony, W. G. Johnston and E. E. Day.

Resignations

ASADOORIAN, AVEDIS M., Henry, S. D.

BACHELER, FRANCIS P., South Ch., E. Hartford, Ct., after more than ten years' service.

CRATER, GEO. W., Wheatland, Wyo., to enter upon work in Oregon.

CURTIS, WM. C., Brownville, Me., after 13 years' service.

FRENCH, DAVID E., Hampden, Me., after 14 years' service.

GRAY, ANNETTE BECHER, South Ch., Cheyenne, Wyo., to become a general missionary.

HAGUE, WM. B., S. Bridgton, Me., after 13 years' service.

KENISTON, GEO. N., First Ch., Hennessy, Okl.

MANN, WARREN G., Warren Ch., Westbrook, Me. Resignation takes effect April 30, not April 1 as announced.

PERRY, GEO. H., Pocatello, Ida., after six years' pastorate.

RICHMOND, WM. A., Freedom, Me., to take effect May 10.

SMITH, J. FRANKLIN, withdraws resignation at Leigh, Neb.

Stated Supplies

BEACH, DAVID N., formerly of First Ch., Denver, Col., at North Ch., St. Johnsbury, Vt., during the absence of the pastor, Rev. E. M. Chapman, in Palestine.

BOWLBY, NOBLE O., Lunenburg, Vt., at Fitzdale, Sunday afternoons.

HOLDEN, EDWIN K., Redlands, Cal., at First Ch., San Bernardino.

Dismissions

LOVEJOY, GEO. E., Pittsfield, N. H., Jan. 26.

Increase of Salary

BIELER, JOHN M., Eastport, Me., $200.

SILCOX, J. B., Central Ch., Winnipeg, Man., $260.

Personals

CHAPMAN, EDWARD M., North Ch., St. Johnsbury, Vt. Sails Feb. 14 for 3 months' trip to Palestine.

DE BARRITT, ALFRED, who has been on a short furlough in this country, returns, Feb. 23, to the church at Cienfuegos, Cuba, where he is carrying on general work under the Home Missionary Society. A report that he was devoting himself exclusively to the care of the orphanage was an error.

LEVERTON, CHAS. H., has been dropped by his request from membership in the Franklin County, Me., Congregational Ministers' Association.

American Board Appointments

HUME, ELIZABETH N., daughter of Rev. E. S. Hume, Feb. 3, to the Marathi Mission. Miss Hume was born in India, came to this country in 1891, since which time she has been studying in Dana Hall, Wellesley College, graduating therefrom in 1900, and is now a Senior in Hartford Seminary.

HUNSBERGER, BYRON K., Feb. 3, with designation to the Marathi Mission. He graduated from Princeton University in 1900 with a *magna cum laude*, entered Hartford Theological Seminary, where he has figured as one of the leading men and is a member of the present Senior Class.

January Receipts of the A. M. A.

	1902	1903
Donations,	$24,474.77	$16,063.80
Estates,	9,862.65	7,099.81
Tuition,	5,211.33	6,093.83
Total,	$39,548.75	$29,257.44
	4 mos. 1902	4 mos. 1903
Donations,	$60,639.11	$58,248.31
Estates,	20,745.90	24,580.88
Tuition,	16,366.31	17,582.07
Total,	$97,751.32	$100,411 26

The decrease in donations is $2,390.80, an increase in estates for current work of $3,834.98, and an increase in tuition of $1,215.76; net increase of $2,659.94.

Churches Organized and Recognized

BANGOR, ME., *Fourth*, 22 Jan. 18 members. Mr. Albert Heyhoe acting pastor.

BOSTON, MASS., *Faneuil*, *rec.* 4 Feb. 66 members.

GLENDO, WYO., 13 Jan. 15 members.

MILLINOCKET, ME., 23 Jan. 22 members, with 18 more to join.

Material Gain

BRIDGEPORT, CT., *Second.*—Improvements in chapel include: five new Sunday school classrooms, new parlor, renovated kitchen, old rooms beautified and minister's study fitted with bookshelves, desk, large window, hard wood floor and rug—all largely due to efforts of the recent pastor, Rev. W. H. Sallmon.

GOSHEN, CT. Permanent fund increased by $4,000, making $5,000, all raised within the parish.

PENDLETON, ORE. Small chapel erected in suburbs, where Sunday school was recently organized by Superintendent Smith of the C. S. S. and P. S.

SALAMANCA, N. Y., *First*, votes to build a $6,000 church edifice, with Sunday school rooms, parlors and pipe organ.

WATERVILLE, ME. New steel roof, toward which Woman's Federation paid $300.

New or Unusual Features

BANGOR, ME., *Hammond Street* sends a letter of appreciation to the churches whose pastors have ministered to them.

FOND DU LAC, WIS., observes Pentecost Sunday as a season of renewal, endeavoring to restore this anniversary to its rightful importance, on a par with Christmas and Easter.

HARTFORD, CT., *Park.*—A printed application for membership, quoting articles on Purpose and Membership from church by-laws. The card may be dropped upon plate on Sunday or sent to the pastor.

Continued on page 248.

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has become the standard, because it is a real food—a food that feeds.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

Kitchen Utensils HAVING THIS TRADE MARK

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Europe Select two months' tours. Personal escort; choice of routes; parties small; fine steamers. Apply at once. Rev. L. D. Temple, Flemington, N. J. **$250**

Record of the Week

[Continued from page 247.]

LOWELL, MASS., *Highland.*—Young people's choir of sixty voices; men's league to co-operate in special lines of work.

SAYVILLE, N. Y. A young people's religio-social club, the Eupheroi, from which several have been received into the church.

STAFFORD SPRINGS, CT. A chorus choir, of which every member, including organist and chorister, is a Christian publicly confessed. They hold monthly services, a recent one entitled The Life of Christ in Song. Fourteen scenes were thus musically presented.

WALPOLE, MASS. Pastor's catechetical classes on graduation receive church diploma, and names are printed on church calendar.

WATERVILLE, ME. Membership list revised, dropping 14 names.

A St. Paul Pastor Called to London

Rev. Samuel G. Smith, D. D., pastor of People's Church, St. Paul, Minn., has been offered the pastorate of the Westminster Chapel, one of the best-known churches of London, Eng. Dr. Smith supplied this pulpit four years ago during a summer in England and an attempt was then made to secure his services as pastor. He will probably visit England this summer, taking the pulpit at least for the season. His removal just now from St. Paul would seem very unfortunate. The new edifice of People's Church is just completed at an expense of $100,000. The church was founded originally by Dr. Smith, and has had his constant oversight for a decade and a half. Its plans, purposes and make-up bear the marks of his first and long pastorate. Dr. Smith is non-commital as to his acceptance of the call. R. P. H.

The annual meeting of the Franco American Committee of Evangelization and the National Women's Huguenot Auxiliary was held in the chapel of the Marble Collegiate Church, New York, Jan. 26, Dr. Burrell, president. Rev. J. Ross Stevenson, D. D., asserted that France is no longer a Roman Catholic nation, not more than ten millions out of thirty-seven or thirty-eight millions being Catholics. Prof. Jean C. Bracq spoke of the hopefulness of the evangelical movement among the priests, and Rev. D. C. Courtois, the newly arrived delegate from the Reformed churches of France, were the speakers. Mrs. Alfred Vondermuhll, secretary of the Women's Huguenot Auxiliary, read a review of the work of the past year; and the treasurer reported that the women's auxiliaries had raised $2,400. Mr. Courtois will visit cities as far West as Chicago in the interest of the Huguenot cause.

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INVESTORS We will send free, on request, our booklet, "First-Mortgage Bond and Trust Company Investment Methods." It explains how our finance committee, composed of five of our directors, considers, discusses, analyzes, and if agreed, invests for this company or for individuals, men, women, trustees, guardians, institutions or companies in the highest obtainable grade of Chicago real estate mortgages, or in bonds; how we are organized; how we invest large and small sums. How we care for, advise and protect conservative investors by our organization which is composed entirely of investors of experience, ability, discretion and determination in making safe investments, who will offer no mortgage or bond which they can not fully recommend or would be willing to repurchase.
We buy entire bond issues, corporation and municipal. Correspondence invited from parties knowing of contemplated issues.
We have for distribution a small, Russian leather covered, security register which can be carried in a vest pocket. You wont have to go to your vault or safe to see when your interest or principal matures if you have one of them. They will be sent upon receipt of twenty-five cents to cover cost and mailing.
Responsible parties commanding the confidence of investors can make snug sums by devoting a portion of their leisure time offering such securities as we buy and sell.

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This stock is being issued for the purpose of increasing the working capital, and thereby enabling the company to extend its business and largely increase its profits. On account of the smallness of the issue, the stock is being offered to the public direct.
The business was established in 1886 and has steadily grown during the last sixteen years, until now it has assumed very large proportions, and enjoys a large trade throughout North and South America; with offices and factories at New York, Chicago, Montreal, New Orleans and San Francisco; branch offices at Boston, Philadelphia and Pittsburg; agencies at all principal distributing points; besides a large corps of traveling men.
For a number of years the business was confined almost entirely to the manufacture and sale of Magnolia Anti-Friction Metal, a specialty well known to the mechanical world, and largely used by railroads, steamship lines, iron and steel mills, and manufacturing concerns of all classes. During the past two years the company has added to its output other grades of babbitt metals, as well as white metals of every description, including solders, type metals, casting metals, etc., etc., for which the demand is enormous.
The Magnolia Metal Company owns valuable patents, and its trade-mark rights cover all of North and South America, and average net earnings of the business during the past five years have been largely in excess of the sum required to pay dividends on this issue of Preferred Stock.

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CHURCH CARPETS AT MANUFACTURERS PRICES. JOHN H. PRAY & SONS CO., CARPETS AND UPHOLSTERY. 658 WASHINGTON ST., OPP. BOYLSTON ST. BOSTON.

Dr. McLaughlin Installed at Grand Rapids, Mich.

One of the largest councils ever assembled in the state met, Jan. 30, to install Rev. Robert W. McLaughlin as Dr. Bradley's successor at Park Church. The moderator, Prof. M. D. D'Ooge of Ann Arbor, who had been brought up in this church, felicitously referred to the noble line of ministers who had served the church during its splendid history. Mr. McLaughlin's paper was scholarly, concise and largely confined to his view of the ultimate seat of authority. Under fire of questioning, he showed that he was thoroughly at home on theological subjects, did his own thinking, received his authority from the redemptive message in revelation and his inspiration from the Holy Spirit.

Dr. Gunsaulus, in his sermon on Economy of the Divine Plan, held throughout not only the minds but the hearts of his hearers. A characteristic letter from Pres. D. F. Bradley stirred pleasant memories and abundantly proved that fellowship in Christ is an ever present fact. President Sperry of Olivet College, though cramped for time, gave a memorable charge to the church. Dr. Nehemiah Boynton's charge to the pastor, authoritative and tender, was replete with brotherly suggestion and advice.

A pleasant feature of the occasion was after-supper speeches by prominent laymen in Park Church, Rev. C. S. Patton of Ann Arbor, and Rev. P. H. Epler of Detroit. The church is to be congratulated upon having secured another pastor worthy of his distinguished predecessors.

F. E. C.

THE SATURDAY EVENING POST
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Americans of To-Day and To-Morrow
By Senator Albert J. Beveridge

A set of brilliant personal articles outlining some distinctively American types of to-day and forecasting future types that will be the product of present conditions.

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By Hon. Leslie M. Shaw
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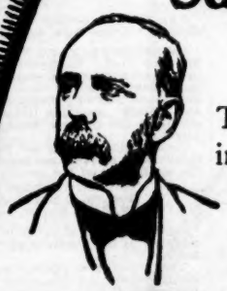

This is the first of a series of papers in which some successful business men will tell how to save money and to invest it safely.

Papers by Mr. Cleveland

Hon. Grover Cleveland will continue to be a regular contributor on great political questions of the day.

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PROPER feeding is the secret of success with hand-fed infants, and Mellin's Food is the secret of proper feeding.

AN UNPLEASANT PICTURE.—What can be more unhealthy than to breathe for the eight hours of sleep the noxious odors of imperfectly cured feathers? Sanitary bedding is as important as sanitary plumbing, yet there is only one house in Boston who puts emphasis enough on this matter to our way of thinking. That house is the Paine Furniture Company. Their bedding warerooms are models of cleanliness.

F. E. B.—We heard a man say the other morning that the abbreviation for February—Feb.—means *Freeze every body*, and that man looked frozen in his ulster. It was apparent that he needed the kind of warmth that stays, the warmth that reaches from head to foot, all over the body. We could have told him from personal knowledge that Hood's Sarsaparilla gives permanent warmth, it invigorates the blood and speeds it along through artery and vein, and really fits men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and all its benefits are lasting. There may be a suggestion in this for you.

YOU NEEDN'T.—You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 16, 10.30 A. M. Subject, The Federation of the Congregational and Unitarian Churches in New England; addresses from the floor.

TUSKEGEE NEGRO CONFERENCE, twelfth annual session, Tuskegee, Ala., Feb. 18, 19.

Marriages

The charge for marriage notices is twenty-five cents.

BURGOYNE—GREENE—In Cambridge, Mass., Feb. 17, 1853, John Burgoyne, Jr., of Cincinnati, O., and Jennie C. Greene of Cambridge, Rev. J. C. Lovejoy officiating. The bride and groom of fifty years ago would appreciate congratulatory letters from Boston, Cambridge or other places, from friends who witnessed the solemnization of the marriage. Address Jennie C. Burgoyne, P. O. Box 330, Cincinnati, O.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AMES—In Haverhill, Mass., Jan. 30, Mary F. Ames, aged 78 yrs., 11 mos.

GIBSON—In Boston, Jan. 29, Mary E., wife of Joseph H. Gibson, aged 69 yrs., 8 mos., 9 dys.

GOLDTHWAITE—In Saxonville, Mass., Jan. 14, Mrs. Martha A., widow of Tristram Goldthwaite, aged 76 yrs.

HINKLEY—In Gorham, Me., Feb. 1, Mary C. Hinkley, aged 70 yrs.

WINGATE—In Exeter, N. H., Jan. 28, George Wingate, formally of Stratham, N. H., aged 82 yrs., 2 mos.

MRS. S. E. A. CARR

Mrs. Susan Elizabeth (Abbot) Carr, wife of Mr. G. Norman Carr of East Woodstock, Ct., died at the Massachusetts General Hospital, Boston, on Sunday, Dec. 28, 1902, at the age of sixty-eight, and was buried in her native town of Wilton, N. H. She was of the old Andover Abbot stock, which produced Principal Benjamin Abbot of Phillips Exeter Academy, Prof. John Abbot of Bowdoin, Dr. Abiel Abbot and Dr. Ezra Abbot, and in another line from the Connecticut family of Nathan Hale, the martyr. She was educated at the New Ipswich Academy, and at the Framingham Normal School, being chosen the class poet at her graduation from both the regular and the advanced courses there. She was a teacher for several years in her native state, especially in the Nashua high school.

Marrying in 1877, her home was afterward at East Woodstock, Ct., and her life one of quiet but active usefulness in the church, the Sunday school and the community. It was characteristic of her that for the last two years of her life she was associated with eleven others in an informal band, exchanging letters in the interest of a needy invalid woman in the South. The other ladies of "The Twelve," as well as many friends, will be glad to learn that her last days were cheered by humble Christian trust, this word being her special comfort, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." A little while before she wrote of reading over her favorite poem, Mrs. Cousin's Immanuel's Land, and added, "*What will it be*

> . . . to join Hallelujah
> With yon triumphant band,
> Who sing, where glory dwelleth,
> In Immanuel's Land!

May that heavenly glory be ours, through Jesus Christ our Lord."

She is survived by her husband and his five daughters, by a brother in Wilton, N. H., and a sister in Lowell.

M.

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FUNERAL UNDERTAKERS and EMBALMERS,
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Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

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Is packed in neat sealed boxes, and is NEVER sold in bulk. It is packed at the Refinery and opened in the household:—there is no intermediate handling. Hence, no dirt, no waste, no possible adulteration. Every piece alike—and every piece sparkles like a cluster of diamonds—the result of its perfect crystallization. Convenient in form, perfect in quality, brilliant in appearance, no sugar made can equal it in excellence.

When buying this sugar remember that the sealed package bears the design of a "Domino" Mask, "Domino' Blocks and the name of "Crystal Domino." You will be pleased the minute you open the box. You will be better pleased when you have tried it in your tea, coffee, etc. It is sold by **all first-class grocers,** and is manufactured only by

The American Sugar Refining Company

Do not allow yourself to be persuaded that any substitute, either foreign or domestic, is as good. Insist upon having "Crystal Domino."

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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, the six numbers of the Berean Picture Roll covering the life of Christ, published by Harris, Jones & Co. about five years ago. A. P. Granger, Canandaigua, N. Y.

Companion or Housekeeper. A young lady would like position as companion or managing housekeeper in widower's family. First-class reference. H. D. I. 7, care *The Congregationalist.*

The undersigned desires to correspond with some individual, church or society who will help equip a missionary for Christian work among the mining and lumber camps of western Montana. Rev. J. A. Barnes, Missoula, Montana.

Housework. Neat, respectable young woman, with an infant, wants to assist with housework in a small family. Good home desired more than high wages. Best references required and given. Address 27 Fayette St., Boston, Mass.

The Rev. Samuel Freuder, formerly a Jewish Rabbi, has returned to Boston and will be pleased to address Christian audiences on "From Sinai to Calvary," and also on "The Talmud," or "The Wit and Wisdom of the Ancient Rabbis." Call or address, 23 Rutland Sq., Boston, Mass.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President.*
Rev. W. C. STITT, *Secretary.*
W. HALL ROPES, *Treasurer.*

MINUTE on the death of Rev. D. T. Fiske, D. D' adopted by the Trustees of Phillips Academy, Jan. 26' 1903.

The Trustees of Phillips Academy wish to place upon their records a testimonial of their regard for the Reverend Daniel Taggart Fiske, D D., who after a faithful life has entered upon his rest. His ministry was long if valued by years, but was greater in its devotion and constancy, and in the gentleness and strength which made it a generous and gracious influence among men.

Those who shared with him this important trust esteemed him for his goodness and wisdom, his patience and courage, and his complete Christian manhood. Better than others he knew the history of the Seminary in which he had been student and instructor, and of which he was for nearly forty years a guardian He knew the spirit of those who founded it and of those who had been teachers within it With an accurate judgment, a steady purpose, an unswerving honesty; with fidelity to the days which were past and to those which were to come; with hospitality towards all truth, and friendliness towards all light, he kept his mind and heart loyal to those who trusted him, and rendered distinguished service when it was most needed, and did the full measure of his duty in preserving the honor and integrity of this school of sacred learning. Beyond his official service he endeared himself to his associates by the serenity of his temper, the vigor of his will, and the sanctity of his life.

"He had the beauty of accuracy in his understanding, and the beauty of uprightness in his character."

"For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto me, and an unspotted life is old age. He pleased God, and was beloved of Him."

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist.*

Your dentist, you will remember, recommended me.

Sold Only in a Yellow Box—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—**cleans between the teeth.** Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush.
Send for our free booklet, "Tooth Truths."

Adults' 35c. Youths' 25c. Children's 25c. By mail or at dealers'. FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

Sidney Lee on Great Englishmen

The trustee of the Lowell Institute who has induced so many famous literary and scientific men to lecture in Boston has brought over, for this winter, Mr. Sidney Lee, who for the past twenty years has been engaged—part of the time with Sir Leslie Stephen but latterly alone—in the editorship of the English National Biography. This work has already filled nearly seventy volumes, and its editor is naturally an authority as to the great Englishmen of any period one may mention. His theme at present is The Great Englishmen of the Sixteenth Century. Mr. Lee is a tall, rather slender man, characteristically English in voice and enunciation. He made a pleasant impression at his first lecture, Feb. 3, on the character and uses of national biography, illustrating, of course, the ideals and aims of the English work of which he is editor. Other addresses consider Sir Thomas More, the pioneer of the English Renaissance; Sir Philip Sydney, the ideal of Elizabethan culture; Sir Walter Raleigh, champion of colonial enterprise; Edmund Spenser, poet of moral romance; Francis Bacon, philosophic speculator; and Shakespeare—his life and work. Mr. Lee is perhaps better known in America as a Shakespearean student than in his editorial capacity. His Life of Queen Victoria, which is just out, will introduce him still more widely.

The Evangelistic Association

Since coming into its Tremont Temple quarters the New England Evangelistic Association has considerably widened its field of usefulness. Last week, in annual meeting, Secretary Sayford reported gratifying progress. Financially the association is in excellent condition. Nearly thirty evangelists were employed, filling over one hundred engagements. From churches where they labored more than three hundred accessions to membership are reported. The association has maintained the Saturday afternoon Bible class at Park Street, under the leadership of Dr. J. M. Gray. The ministerial department has supplied 256 pulpits.

Next week Rev. William Ross of Newport, Eng., will conduct noonday services at Tremont Temple, under the auspices of the association. Mr. Ross, who is in this country under the patronage of G. Campbell Morgan, was formerly a missionary in the Congo District.

The Heart of the United States

The Louisiana Purchase was the theme at the Ministers' Meeting Monday, Rev. R. W. Wallace presenting an interesting and timely statement of the resources and opportunities of the states now within the territory purchased in 1803. He outlined the circumstances leading up and subsequent to it. The territory pays its purchase price one hundred times annually in its products.

No less than a dozen pulpits in Cambridge, Boston and Brookline were occupied by Harvard students last Sunday, the day set apart by the World's Christian Student Federation for prayer and thought in behalf of students. The congregations were both instructed and edified. It is gratifying to see Harvard students playing this somewhat new but admirable rôle.

Jamaica

THE GEM OF THE West Indies

Jamaica is the most beautiful of all the WEST INDIA ISLANDS. It is a **Delightful Tropical Resort, with Equable Climate,**

and Is Most Comfortably Reached by the Splendid Twin-Screw Steamships

Admiral Dewey Admiral Sampson
Admiral Farragut Admiral Schley

—OF THE—

United Fruit Company

These are all ships of the finest construction, with accommodations as perfect as private yachts. They carry the United States mail, and are constructed and maintained especially for the highest class of Passenger business. Every detail which will contribute to the pleasure and comfort of tourists has been given attention.

Sailings weekly from Boston and Philadelphia. Round Trip, including stateroom accommodation and meals, $75. One way, $40.

Send for our beautiful booklet, whether you contemplate this trip or not.

Jamaica, with its magnificent tropical vegetation, its towering mountains and picturesque valleys, its perfect winter climate and excellent hotels, far eclipses any other winter resort in European or American waters.

UNITED FRUIT CO.,
Pier 5, N. Wharves, PHILADELPHIA.
Long Wharf, Boston.

Everything for the Garden

Is the title of **Our New Catalogue for 1903**—the most superb and instructive horticultural publication of the day—**190 pages—700 engravings—8 superb colored plates of vegetables and flowers.**

To give this Catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope

Counts as Cash.

To every one who will state where this advertisement was seen, and who incloses **10 Cents** (in stamps), we will mail the Catalogue, and also send **free of charge,** our famous **50-Cent "Henderson" Collection** of seeds, containing one packet each of *Sweet Peas, Large Mixed Hybrids; Pansies, Giant Fancy Mixed; Asters, Giant Victoria Mixed; Big Boston Lettuce; Early Ruby Tomato and Cardinal Radish,* **in a coupon envelope,** which, when emptied and returned, will be **accepted as a 25-cent cash payment** on any order of goods selected from Catalogue to the amount of $1.00 and upward.

PETER HENDERSON & CO.,

35 & 37 Cortlandt Street, New York.

Two Successful Congregational Churches

Apropos of recent remarks about the failure of Congregational churches to hold their own, let us not forget that in Boston are two churches which in the past two years have shown as vigorous growth as those of any denomination.

Four years ago the very existence of Shawmut Church was a problem; but Dr. W. T. McElveen came to the aid of its noble workers, and for two years about seventy-five members have been added annually. More money was raised last year by the congregation than in any year for a quarter of a century; and the new year begins without deficit to be made up. The Sunday school is larger than ever and ranks third in the city; the free reading-room and the memorial parlor are open every evening for reading, writing and social life. There has been systematic canvassing to welcome residents and students in the institutions near by; the audiences, morning and evening, have steadily increased till they are among the largest in the city, and the Endeavor Society is large and vigorous in spiritual work. In these ways the church is reaching and taking hold of the people, expecting and securing conversions, for Dr. McElveen is showing his church how to make a business of religion. One of his leading men says: "We do not see why any church cannot succeed if it works in a common sense, Scriptural way, and I believe that this section is one of the best fields in the city for reaching the people."

When Roslindale was a new suburb a Congregational church was the first to be organized, including members from other denominations; but it failed for lack of a house of worship, which a little aid would have secured. Immediately a Methodist church was built, and soon two-thirds of its members were dyed-in-the-wool Congregationalists. After years of delay, the present Congregational church was organized and again left to struggle for a building without proper aid, continuing twelve years in a state of arrested development, taking all that time home missionary aid sufficient to carry the interest on the crushing church debt instead of being a strong church with a meeting house paid for. Three years ago it referred its difficulties to the Congregational Church Union of Boston, which could see no way out of them.

Then came Rev. J. S. Voorhees. He woke up that church and the Boston friends, cleared off the debt with the help of a loan from the Congregational Church Building Society, paid up the arrearages on expenses. The next annual meeting showed all current bills paid, and religious interest with large addition to the church. In 1902 ninety-five new members were received, more than half on confession—a forty per cent. increase in membership. The home expenses have been $600 more than ever before, and through the able management of the treasurer, Mr. George A. Tyzzer, the year closed without deficit. The unanimous vote to assume self support calls for $600 extra in 1903. The church gave $300 for a missionary in India, though $60 was its largest previous contribution to the American Board; it paid $400 to the Congregational Church Building Society and pledged $2,900 for a pipe organ, over $1,000 of it paid in. To this fund 351 persons have subscribed, 236 members of the church and 115 others, mostly in the congregation. Mr. Voorhees says, "This illustrates the secret of our success, which can be true of any church—simply unanimity and extensive co-operation."

It is time for our churches to take up their problems in a practical way and secure the results which the promises of the Bible may lead us to expect, and to which the genius of Congregationalism is so favorable. H.

THE ODD PENNIES.

For the sake of saving odd pennies don't buy an inferior emulsion when you really need Scott's Emulsion.

The difference in price is pennies. The difference in results is pounds—pounds of new flesh—and days of strength and comfort.

Those who have lost flesh can regain it more quickly by means of Scott's Emulsion than in any other way.

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An Evangelistic Ministry

The prosperity of the Old First Church at Lowell, Mass., is grateful news to the friends who knew the earthquake and heavenquake that split it five years ago. The sundered part, a majority of the members, which has been called First Trinitarian, has forged ahead by the steady herculean force of Rev. George F. Kenngott, to a membership of 689. The Old First Parish has labored to stanch the flow of blood from its wound and is now putting forth new life. The healing, saving, steadying hand of Dr. F. A. Warfield prepared the way for Rev. Ralph Gillam's aggressive work. Mr. Gillam is an evangelist with growing pastoral power, and his work since his coming last May has been remarkable.

The prayer meetings, which had fallen to an occasional thirty, have risen to a frequent 130. The Sunday evening services in the vestry have well-nigh forgotten the forties in the constant proximity of 400. The calls for confession, invitations to request the prayers of saints, indeed the untiring appeals of every sort for decision, have brought their scores, so that the membership has reached 648. The combined membership of the First and the First Trinitarian is now 1,337, against 900 before the rupture. If 100 are duplicates the gain is still large. In these nine months of Mr. Gillam's work seventy-four persons have entered into church fellowship. His preaching is not the persuasiveness of men's wisdom, but the demonstration of the Spirit and power. There are many workaday people in Lowell who are attracted by a constant display advertisement of First Church in the papers, and who will go where "something is doing." One man said he would not go there any more, for if he did he would have to become a Christian; but he cannot stay away.

The morning service in the auditorium swells in response to the spiritual warmth gendered in the vestry. The Endeavor Society and Sabbath school likewise rejoice in increased numbers and a more copious outpouring of Christian confession.

The whole phenomenon is a suggestive commentary upon the kind of work that churches need. Doubtless many which are being "edified" to death might be roused into life by a vigorous evangelism. God has a lot of common people for whom Christ died and for whom the dignities of the church are hindrances rather than helps. E. V. B.

A Religious Education Rally in Detroit

Feb. 1 was observed as Sunday school field day by Detroit Congregational churches. Dr. W. A. Duncan, field secretary, Rev. W. F. McMillen, district secretary, and Rev. William Ewing, Michigan superintendent of our Sunday School and Publishing Society, distributed themselves among the churches and schools, speaking three or four times each to large and appreciative audiences. The next evening the Congregational Club discussed the general subject of religious education. Dr. Duncan gave a succinct and luminous account of the splendid missionary work of the C. S. S. and P. S. Mr. Ewing made a strong plea for the recognition of religion in our educational system, and Dr. McMillen spoke forcibly upon Bible study and the Bible school, emphasizing the need of a graded system of lessons. Discriminating words were also spoken by Dr. C. W. Hiatt of Cleveland and by Dr. Boynton, the retiring president of the club.

Special zest was given to the utterances of the evening in view of the approaching convention in Chicago for the improvement of religious and moral education. Great interest is felt in this movement by the Congregational ministers and laymen of Michigan, who expect to be represented by a delegation of thirty or more at the convention.

J. W. S.

Prof. James Stalker is a great success as a teacher of divinity at Aberdeen. His lectures are followed by applause. Nothing like it since the times of A. B. Davidson at Edinburgh has been known of late.

57th

Annual Statement

of the

Connecticut Mutual

Life Insurance Company,

Of Hartford, Conn.

NET ASSETS, January 1, 1902, $62,649,582.92

RECEIVED IN 1902.

For Premiums, . .	$5,271,681.42	
For Interest and Rents,	2,889,893.08	
		8,161,574.50
		$70,811,157.42

DISBURSED IN 1902.

For claims by death, matured endowments, and annuities,	$4,377,328.44	
Surplus returned to policy-holders,	1,314,850.11	
Lapsed and Surrendered Policies,	500,549.71	
TOTAL TO POLICY-HOLDERS,		$6,192,728.26
Commissions to Agents, Salaries, Medical Examiners' Fees, Printing, Advertising, Legal, Real Estate, all other Expenses, ...	983,856.97	
TAXES, ...	394,522.89	
Profit and Loss, ...	57,257.98	
		7,628,366.10
BALANCE NET ASSETS, Dec. 31, 1902,		$63,182,791.32

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien, . .		$24,256,739.50
Loans upon Stocks and Bonds, ...		2,300.00
Premium Notes on Policies in force, . .		641,884.78
Cost of Real Estate owned by the Comp'y,		11,932,836.80
Cost of Bonds, ...		24,937,291.94
Cost of Bank and Railroad Stocks, . . .		803,454.00
Cash in Banks, ...		598,252.71
Bills receivable, ...		2,404.04
Agents' Debit Balances, ...		7,627.55
		$63,182,791.32
ADD		
Interest due and accrued, .	$895,018.35	
Rents due and accrued, . .	11,558.38	
Market value of stocks and bonds over cost, ...	1,202,252.86	
Net uncollected and deferred premiums, ...	353,015.80	
	$2,461,845.39	
Less Bills Receivable and Agents' Debit Balances, . .	10,031.59	
		$2,451,813.80
ADMITTED ASSETS, December 31, 1902,		$65,634,605.12
LIABILITIES:		
Amount required to reinsure all outstanding Policies, net, Company's standard, . . .	$57,576,391.00	
All other liabilities, . .	1,678,221.69	
		$59,254,612.69
SURPLUS (including contingent real estate depreciation mem. account, $420,540.57),		$6,379,992.43
Ratio of expenses of management to receipts in 1902, ...		12.05 per cent.
Policies in force Dec. 31, 1902, 69,752, insuring, ...		$165,858,225.00

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-Pres't.
HERBERT H. WHITE, Secretary.
DANIEL H. WELLS, Actuary.

GEORGE E. WILLIAMS, Gen'l Agt.,
53 Devonshire St., Boston, Mass.

IF you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 6

Mrs. H. H. Leavitt, Somerville, presided and brought a helpful message in regard to prayer, reading from Colossians 1. The topic on the Prayer Calendar for the week being the work in Aintab, Central Turkey, Miss Washburn gave information concerning the boarding school and hospital. Miss Isabel Trowbridge, granddaughter of the veteran, Dr. Riggs—one of the younger teachers in the school—writes on her arrival: "The spirit of orderliness, friendliness and earnest purpose, and especially the Christian atmosphere, made me at once thankful. . . . The religious life of the school has been such as to make our hearts glad. There has been an earnest spirit of Bible study and of seeking to know the truth. We are constantly asked if we have time to talk on these subjects, and often girls come with some question as to the meaning of a Scripture passage. The Christian girls have been earnestly praying for those who were not Christians; indeed, they have formed a little band and are often to be seen at recess, seeking out and talking with those who need a little help."

In the woman's ward of the Azariah Smith Hospital, Dr. Hamilton and Miss Elizabeth Trowbridge have ministered to 977 patients in clinic. Mrs. Schneider, so many years in Aintab, gave pleasant reminiscences, bringing out the marvelous growth of the work. In 1848 there were only about a dozen communicants, now there are over 3,500 gathered in three self-supporting churches, with 1,200 in one Sunday school alone, and a strong force of native helpers, who look forward to assuming entire self-support at no distant day.

Reference was made during the meeting to the Day of Prayer to be observed Feb. 20.

The Bible draws out like a telescope; what celestial scenery it brings to view; we wonder why it doesn't flash more sights on the screen. But where is the glass that can draw out all the stars that swim the upper seas of blue!—*E. T. Fairbanks.*

THE LUNCH QUESTION.

How a Big Chicago Firm Solved It.

So many employees "bolt the lunch" and eat what they should not that they soon show the effect in nervousness and dyspepsia. This has attracted the attention of managers of the big stores and shops. In one Chicago firm an experiment on some of the girls resulted in a complete solution of the question.

The woman that made the experiment tells the tale as follows: "About a year ago I became alarmed at the state of my daughter's health. She was employed by a big firm here and for some reason steadily lost flesh, grew very nervous, had no appetite and could not sleep.

"Questioning her I found she ate but little lunch, for at that busy hour she was seldom served promptly, and, the time being short, she just 'bolted' the food and rushed back. She ate very light breakfasts, and I could see she suffered from lack of nourishment. I felt responsible for this and finally got her some Grape-Nuts for breakfast.

"I also got a neat leather case holding two pint flasks. One I filled with milk, the other with cold Postum Coffee which had been properly made. She also carried a package of Grape-Nuts. The Postum she drank iced with a dash of lemon. She followed the Grape-Nuts with some fruit, and this made up her lunch.

"In spite of the warm weather she improved greatly in two weeks' time. She gained in flesh, her nerves were steady and she slept sweetly at night. She never felt the old weakness from hunger.

"In a short time a few other girls in the office tried it, and the effect was so marked upon all that still others were persuaded. Finally a room was cleared out and the one hundred and odd girls were served daily with Grape-Nuts and hot Postum. It was a revolution, but the manager saw the good result and adopted the plan, greatly to the benefit of the health of the employees and at a saving in expense." Name given by Postum Co., Battle Creek, Mich.

From St. Louis

EDUCATIONAL

Missouri has about sixty-five colleges and universities, mostly denominational. This explains why nearly every minister in the state is a "D.D." Only six of these colleges, however, are worthy of the name, and not least of the six is our own Drury. In some parts of the state, however, the crassest ignorance still flourishes. Your correspondent has a copy of a letter describing the bad fix a doctor's patient was in. This doctor lives in Southwest Missouri. His appeal for help to a brother physician is appended:

dear Dock I have a pashunt whos physical sines shows that the windpipe has ulcerated off and his lungs have dropped down into his stummick I have given hym everything without efect his fother is wealthy honorable influenshal as he is member of accembly and god nose I don't want to lose hym what shall I do ans by return male. Your frat. Jacob Blank. M. D.

The ninety-first regular meeting of the Congregational Club was an educational evening and furnished a program of unusual excellence. Prof. A. P. Hall represented Drury College in an interesting address on The Denominational College. He made it very clear that the smaller religious colleges which maintain high ideals have a field unsupplied by other institutions. Marshall S. Snow, professor of history in Washington University, followed in an exhaustive address on Vital Questions in Higher Education. Pres. J. H. George of Chicago Seminary closed the program, speaking on Churches and Theological Seminaries.

A RECRUIT FOR PRESBYTERIANISM

Rev. Frank Foster, who recently accepted a call to the North Presbyterian Church in St. Louis, has had in many ways a difficult field, but by incessant labor leaves his church in a healthful and encouraged condition. Both he and Mrs. Foster have endeared themselves greatly to their parish. Mr. Foster is St. Louis correspondent of *The Advance*. Reprisals on the Presbyterian ministry are now in order. It must not be overlooked in our longing for a Congregationally trained ministry that many brethren in other folds have been democratized by Pilgrim ideas, and not finding proper soil to develop those ideas in their own fields look eagerly to our greener pastures. May the Lord bless them, increase their numbers and open the way.

THE MORGAN MEETINGS

Rev G. Campbell Morgan is here again and the meetings are, if anything, better attended and making a more profound impression on the city than those of last year. Mr. Morgan is a superlative and fascinating expositor and an evangelist in the best New Testament sense. He is doing a much needed work in urging a revival in Bible study and in more vital support of the church. In addressing the Ministers' Meeting he expressed himself as seeing little sign of the coming of any great religious revival. He said the general religious attitude here in America, as he had observed, was to be characterized by the word "indifference." There is little or no antagonism—just profound indifference, as witnessed by non-attendance at churches, by the decline of distinctively religious reading—though he thanked God, in parenthesis, that the religious novel was going out—in the decay of religious conversation. He characterized the church in America, as a whole, as passionless. It lacks emotion, enthusiasm, energy, joy; it does not sing, pray, suffer. The church has faith, but not much; it has power, but no exuberant virility. The indifferent world is conscious of the passionless church, tolerates, excuses, pities it; and the passionless church observes the indifferent world, admires, envies, imitates it. The modern ministry he characterized as uncertain of its positions. The lack of clear definition and authority means impaired power in preaching. The preacher's remedy is to get back to the certainties of his faith—the fundamental doctrines, man's need of God and Christ's power to help the sinner.

Mr. Morgan has given hearty indorsement to the plan to erect a large auditorium here in which a six months' evangelistic campaign may be carried on during the coming exposition. Subscriptions amounting to $100,000 already have been pledged, and a structure seating 5,000 will be built.

A DISTINGUISHED EDITOR PREACHER

Dr. Lyman Abbott visited St. Louis last week. He lectured before one of our literary clubs and preached twice on Sunday—in the morning at the First Congregational and in the evening at Lindell Avenue Methodist. Both auditoriums were thronged with the multitude who desired to hear the distinguished editor of *The Outlook*. C. L. K.

KNOWS NO DISTINCTION.

Rich and Poor Alike Suffer From Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Stuart's Catarrh Tablets, as the most successful and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he had made a thorough test of this preparation, discarded inhalers, washes and sprays and now depends entirely upon Stuart's Catarrh Tablets in treating catarrh, whether in the head, throat or stomach.

Dr. Risdell says, "In patients who had lost the sense of smell entirely and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Stuart's Catarrh Tablets. I can only explain their action on the theory that the cleansing and antiseptic properties of the tablets destroy the catarrhal germs wherever found because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh."

Dr. Estabrook says, "Stuart's Catarrh Tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes of mucus, and speedily overcoming the hawking, coughing and expectorating."

Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief and being in tablet form and pleasant to the taste, are convenient and always ready for use as they can be carried in the pocket and used at any time as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus bark, blood-root and Hydrastin.

All druggists sell the tablets at 50 cents for complete treatment.

GOUT & RHEUMATISM
Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & $1.
DRUGGISTS, or 224 William St., N. Y.

OPIUM MORPHINE and LIQUOR
Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

EMINENT PHYSICIANS throughout the world recommend
QUINA-LAROCHE
AS A SPECIFIC IN CASES OF
ANAEMIA, COLDS, LA GRIPPE, SLOW CONVALESCENCE, STOMACH TROUBLES, TYPHOID and MALARIAL FEVERS.
E. Fougera & Co., 30 N. William St., N. Y.

Dr. Mackennal's Lectures
On The Evolution of English Congregationalism, delivered at Hartford Seminary last year, make a volume worth reading by every student of Congregational history. $1.00, postpaid.

BOSTON The Pilgrim Press CHICAGO

TARRANT'S SELTZER APERIENT
Warranted free from narcotic drugs.
Relieves Rheumatic and Gouty aches and pains by eliminating uric acid from the system.
Used by American physicians since 1844.
THE TARRANT CO., New York

In and Around Boston

Dr. Grenfell's Coming Visit

Dr. W. T. Grenfell's visit to this vicinity has now been definitely fixed for a period of three weeks, beginning Feb. 23. On that date he will address the Boston Congregational Club and after that will doubtless be much sought by churches and clubs that realize the thrilling character of the story he has to tell of his work as a medical missionary on the Labrador coast. The esteem in which he is held in Cambridge circles is shown by the fact that a meeting has been arranged for him in Sanders Theater. A number of the Harvard instructors and students have met him during their scientific trips. So wide is the range of Dr. Grenfell's activity that he never fails to commend himself alike to his fellow-physicians, to naturalists and explorers as well as to the people particularly interested in his splendid missionary enterprise. It will be remembered that Dr. Grenfell was first introduced to New England through Mr. Martin of our Conversation Corner, who has kept in close touch with him all these years. Acting in his behalf, all appointments in this vicinity for Dr. Grenfell will be made by Miss White of the Congregational Library.

East Weymouth Loses Its Church Home

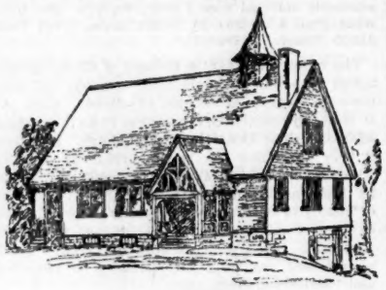
Rev. E. L. Bradford and his people have general sympathy in the loss of their house of worship, built in 1839, which was destroyed by fire last Sunday afternoon, with all it held except piano, Sunday school library and pulpit furniture. The loss was $30,000; insurance, $16,500. The fire is supposed to have caught from an overheated furnace.

The Student Volunteers' Rally

The students in colleges in and near Boston who compose the Boston Student Volunteer League have prepared an attractive program for the missionary rally to be held in Park Street Church, Feb. 23. Mr. H. W. Hicks, the young assistant secretary of the American Board, is to make the opening address. In the afternoon, after an address by Miss McLaurin of the Baptist Missionary Union, there will be a quiet hour under the leadership of Dr. E. M. Taylor of the Methodist society. Separate denominational conferences will be held during the day, and an interesting exhibit of missionary books and charts will be shown in the vestry. In the evening President Capen of the American Board, Bishop McVickar of Rhode Island and Prof. Amos R. Wells of the *Christian Endeavor World* are to speak.

The New Faneuil Church

More than twenty-five years ago a Sunday school was organized in the dining-room of Deacon Harvey of the Brighton Evangelical Church, who lived in what is now known as the Faneuil district of Boston. This school soon outgrew the house and for twenty years had its home in a store in a brick block conveniently located, the Brighton Church paying the rent and furnishing most of the teaching force. Recently this district has increased rapidly in population, and two years ago, through the aid of the Congregational Church Union, a convenient and tasteful chapel was built on Brooks Street. The demand for pastoral service was so great that a canvass of the region was made, the results of which seemed to justify the calling of a council of neighboring churches, and the new member of the sisterhood was duly recognized by council Feb. 4. In the immediate vicinity are more than 400 Protestant families. Three hundred houses have been built within a half-mile of the chapel within the last three years. The majority of the people own their homes. The nearest church is the Brighton Evangelical, almost a mile away, "and up hill." The new church starts with sixty-seven members, of whom forty brought letters and nineteen came on confession. Five denominations were represented, though the majority came from neighboring Congregational churches, the Brighton Church contributing fourteen. The Sunday school, with an enrollment of 180, has an average attendance of 120. The school has always paid its expenses, except the rent furnished by the Brighton Church, and more than $1,500 additional have been pledged for the support of a pastor. Sufficient funds have been pledged for the first year's expenses, and the church starts without calling upon any one for help. Few more attractive fields are open for a young minister suited to this work.



FANEUIL CHAPEL

Dr. W. H. Davis was the moderator of the council. The sermon was preached by Dr. C. H. Beale, and other parts were taken by Rev. Messrs. A. E. Cross, J. O. Haarvig, W. A. Knight and Mr. S. B. Carter, a deacon in Brighton Church and vice-president of the Congregational Church Union. Boston Congregationalists could hardly ask a more effective demonstration of the value of this last-named organization or of the importance of united support of it by the churches.

They of Italy

The first Italian Congregational church of Connecticut was recognized by council at Bridgeport, Jan. 19, and Mr. Canio Cerreta was ordained pastor. The services were held in a new chapel just built through the generosity of the Bridgeport churches and the self-sacrificing work of the Italians. The present membership is twenty-seven and the enterprise looks hopefully forward, believing that the little leaven shall in God's own time leaven the great mass of more than 30,000 Italians in the state. The sermon was preached by Rev. W. L. Phillips. J. S. I.

ONE WEEK.

Postum Coffee Remade the Dominie in a Week.

Where a person has no troubles excepting those caused by coffee, Postum Food Coffee if faithfully used will usually act with remarkable quickness. Here is an example even where the coffee habit has been one of long standing.

"I had been a coffee drinker for 20 years and until recently regarded it as one of the 'stays of life,'" writes a Tennessee clergyman.

"About a year ago an attack of malaria impaired my digestion and I began to use more coffee than usual thinking it would help my system throw off the malady. During that year I suffered indescribable agonies of nervous indigestion. Finally I noticed that every time I drank coffee for dinner or supper I was much worse. I told my wife I thought it was coffee and that I would quit it and use hot water. Then I thought I would try the Postum we had heard so much about.

"From the very day I left off coffee and introduced Postum I began to improve and at the end of one single week I did not have even the slightest symptom of nervousness and dyspepsia left. It is many weeks now since then and I have not only gained in flesh but am entirely free from indigestion and am strong and happy. My wife had been nervous and her stomach in bad condition and when she saw the change wrought in me followed my example and after using Postum a short time extremely beneficial results followed.

"I am a Methodist minister in charge of a church at Graysville, Tenn." Name furnished by Postum Co., Battle Creek, Mich.

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Charcoal sweetens the breath after smoking, or eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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